

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., August 24, 1939

NEW SERIES  
VOLUME XLII No. 34

OLD SERIES  
VOLUME LXI

## Who's Who and What's What

We welcome brother L. D. Posey back to Mississippi. He comes to be pastor at Long Beach, succeeding Dr. W. A. McComb.

Morton Church gave a total of \$308.65 in July. Of this \$29.75 went to objects outside the local church.

Dr. B. W. Spillman of Kinston, N. C., was married on Saturday, August 12, 1939. He has been for many years the well known leader of Sunday school work among Southern Baptists. A biography of him is being prepared by a friend. Another chapter will have to be written. We hope it will have many pages. We join his host of friends who extend good wishes.

Pastor P. H. Young recently had Rev. L. D. Posey help him in a meeting at New Hope Church near Eddiceton, closing August 18. The pastor says: The preaching was most ably and effectively done. Brother Posey conducted a question and answer Bible study, which was greatly enjoyed and deeply appreciated. There were five additions by baptism and one by letter, and the church was greatly benefitted.

Bruce: Rev. Stanley W. Rogers closed a week's series of revivals with the Baptist Church here last night with brother Earl Edwards and brother Bill Nason of Kosciusko leading the singing and Mary Evelyn Shelton at the piano. Had large crowds and strong interest and great services in sermon and song. The church was greatly revived and strengthened and no doubt that much and lasting good has been done in the meeting. —Reporter.

At Ridgecrest last week each day's program began with a devotional service in the large auditorium. This service was led by Dr. Caudill of Augusta, Ga. He is evidently a man of wide reading, though still young in years. And his reading has been put to good use in helping to unfold the scriptures. The best form of devotional should certainly include some opening up of the scriptures to men's minds and hearts. Dr. Caudill did this. He followed consecutively the passage in Ephesians which speaks of the Christians armor. His subject was "Spiritual Rearmament." He spoke of the "conflict," the girdle, the breastplate, the helmet and the sword. There was not time to complete the series, which was very helpful. We hope he will at some early date give the series of addresses in a book.

Monroe County Association meets at Center Hill Church, Hamilton, September 6, 9:30 A. M. Sermon by K. Z. Stevens, or alternate J. M. Walker. State workers will be given suitable time. Topics and speakers: Foreign Missions by J. F. Measells and P. T. Hodo; Home Missions by H. B. Sanders and Walton Bright; Cooperative Program by J. M. Walker and R. S. Fraker; Orphanage by W. G. Peugh and W. N. Cox; State Missions by M. V. Owings and French Earley; Christian Education by E. W. Holmes and E. B. Hodges; Sunday Schools by L. B. Cole and Clarence Pace; Christian Literature by Mrs. I. W. Rye; Temperance by S. Kelly and J. C. Boggan; W.M.U. by Mrs. Estelle Cubley and Mrs. H. P. Pace; Associational Missions by W. C. Ballard and J. W. Mitchell; Hospitals by Dr. G. T. Tubb and A. G. Taylor; B.T.U. by C. E. Pearce and A. L. Nix.

## TO 260,000 MISSISSIPPI BAPTISTS

Your Secretary says:

September 10-17

This State Mission obligation week is taking on large proportions.

Dr. LeRoy Green, Poplarville, was the first to write us about it, in these words "Especially do I like the idea of State Mission Week this fall. I feel that the collection will go far beyond the \$50,000 mark if just half way put on."

Dr. H. M. King, Jackson, told us over the phone he liked the reach of it.

Dr. L. R. Scarborough wrote, after seeing a program, "You certainly covered the ground in your program for your meetings in the churches in September."

Dr. Frederick E. Smith, Greenville, writes, "I feel that our State work can go forward in a splendid way under the plan you have given. We want to have the largest possible part in the work." He suggested some of the delta churches and First churches elsewhere would have to hustle to stay within sight of the Greenville offering in amount.

Dr. J. P. Kirkland, New Albany, recently reported during a visit, "Our church started plans yesterday looking toward the State Mission Emphasis in September."

—BR—

Pastor A. T. Cinnamond conducted a week's revival meeting with Salem Church, Tate County, beginning August 6. Six were received by baptism. Salem is a small country church, eight miles from Senatobia. Mormons and Campbellites have churches nearby, aggressively pushing in. We are countering with the Gospel truth.—A. T. Cinnamond, Pastor.

East Side Baptist Church: We had a very successful Vacation Bible school the week of August 7-11. There were 102 enrolled with an average attendance of 73. The pastor conducted a Bible study for adults and splendid work was done in each of the four other departments. One feature of the school was the parade on Friday morning in which approximately 80 members of the school marched up one side of the highway and down the other, the highway police cooperating by stopping the traffic. Helpers in the school were Rev. Frank Robbins, pastor, James Foster, principal, James Norwood, Bill Bailey, Misses Ruby Day, Rachel Waggoner, Myrtis Foster, Nan Stapleton, and Ether Ashley, departmental workers.

Laurel Brotherhood: Just back from the Brotherhood conference at Ridgecrest, N. C., where for three days the laymen and pastors from several states were in conference, thinking and planning together the work before us. Monday afternoon the program was in charge of the Brotherhood of the First Baptist Church, Corbin, Ky. Tuesday afternoon the Brotherhood of Bryson City Baptist Church and Wednesday morning representatives of the Jones County Brotherhood brought the program. These were high inspirational hours, when laymen in all callings of life left their business, journeyed for hundreds of miles to tell the meaning of the Brotherhood to them, their churches and associations. The address of Dr. R. J. Bateman on "A Million Men Marching with Christ" was the strongest appeal we ever heard. A new day has come to Baptist Zion and under the leadership of our secretary, Mr. Lawson H. Cooke, we will go on to victory.—L. G. Gates.

Pastor W. H. Wood is this week preaching in a meeting at Rock Hill Church in Smith County. Next week he will have Rev. R. O. Bankston with him in a meeting in Liberty Church, Rankin County.

To any one like this writer who had not been to Ridgecrest for a good many years, the improvements were quite marked. Many new buildings have been constructed, the chief being the very large auditorium. Many cottages and more pretentious homes have been put up. The grounds have been beautified. There is a continuous program of instruction and inspiration for the three summer months. This is so varied as to meet the needs of all ages and all interests in our work. We are grateful for an institution like this where rest, recreation, instruction and fellowship are at their best.

Dr. W. Hersey Davis of the Louisville Seminary was the instructor of the Bible at Ridgecrest last week. His method of teaching is exceedingly helpful. He adopts the sensible plan of taking a very brief passage of scripture and staying with it until its inmost meaning comes to light. His first lecture was on the first part of the seventh chapter of Matthew, "Judge not &c." He gave us two lectures on the Temptation of Jesus in the wilderness, and one on "Barabas or Jesus." The last especially made a great appeal to the audience and will never be forgotten. We are grateful that when the Lord ascended and gave "gifts" unto men among the gifts was that of teaching. It is still greatly needed.

Pastor F. J. Chastain welcomed eight new members by baptism at Lexington and others are expected as a result of the meeting in which he was assisted by Evangelists Barney Walker and Otis Thompson. Several also joined the Methodist Church. The pastor says: We commend the work which Evangelists Barney Walker and Otis Thompson are doing. We have held an evangelistic service in every church of any denomination in Holmes County where we got an invitation, even going outside the county to reach some of the country churches, and inviting ourselves where we felt we should go. The missionary goes because he is sent, not because he is invited; these evangelists are doing a great missionary work. They will do any pastor and his church good. Already they have received some invitations growing out of the constructive work done here.

No feature of the writers conference at Ridgecrest last week stirred up more thinking and provoked as much discussion as the address of Mr. P. I. Lipsey, Jr., of Stetson University. His subject was "World Events Affecting Our Constituency." He was for several years correspondent for one of the largest news agencies at London, Paris and Geneva. Since returning to America five years ago he has made a practice of going to Europe every summer to keep in touch with news sources. He was on his way home from Europe when he visited Ridgecrest. He spoke of the relationships of Germany and Great Britain. He said he did not expect everybody to agree with him. But he puts the responsibility of the present muddle in Europe largely on Great Britain. There were many questions thrust at him, and many listeners who wished to say a word. It was hard to close the conference on account of the intense interest. We are hopeful of having some message from him in the Baptist Record.

## GOD'S ETERNAL REDEMPTION

A Sermon by C. C. Weaver

Text: Heb. 9:12

The responsibility that rests upon the preacher of God's word is a tremendous one. He must preach the word, God's word on sin, God's word on salvation, God's word on service, all the word. He must declare the "whole counsel."

There must be no clouding the issue in the matter of redemption.

1. In the work of redemption, God works toward the sinner, and not the sinner toward God.

Before God begins in the sinner's heart there is no desire for Jesus as a Saviour. It is constantly asserted that all the world has a desire for God. That is not true. The world may have a desire for a God, but they want it their own way, and have no desire for the true God. Isaiah said that "We have turned every one to his own way," and not God's way.

This truth is plainly taught in the parable of the lost sheep. The sheep was lost, and thinking nothing about the Shepherd. In fact, sheep, when they are lost, never realize it. The Shepherd is the one that took the initiative. One of the most glorious statements in all God's book is the statement that the Shepherd went after the sheep "until he find it."

The same truth is found in the parable of the lost coin. The woman that had ten pieces of silver and lost one of them, took her lamp and broom, and swept all the house, and the glorious thing about it is the fact that she kept up the search until she was successful. The woman sought the coin, and not the coin the woman.

2. In the work of redemption God begins on the inside and works outward, and not on the outside and works inward.

"He that hath begun a good work in you." "It is He that worketh in you." The reason that God begins on the inside is that that is the place where the trouble is. Sin is inside. In the heart. No one ever sees sin. They see only the result of it. Murder, adultery, gambling, drunkenness, etc., is the result of sin that is in the heart. Jesus said for "out of the heart," etc.

When the doctor comes, he takes his stethoscope and listens to one's heart. What is he doing? Looking for the trouble. Says he, "Your heart is bad." What does he do? He prescribes a remedy that will reach the heart.

There are two things about this passage that need emphasis. First, it is God that does the work, and second, that work was done on the inside.

"For it is He that worketh in you, both to will and do of His good pleasure." Anything else is merely reformation and not regeneration.

3. In the work of redemption God completes the transaction, and does not leave part of it in the sinner's hands.

"Jesus paid it all, all to Him I owe,  
Sin had left a crimson stain,  
He washed it white as snow."

The work of redemption was complete to the last minute detail. God did not leave it in my hands to, as one brother put it, "waste in riotous living, or sell for a mess of pottage, or barter away for thirty pieces of silver."

The feast is ready, and the sinner had nothing to do with the preparation of it. All he has to do is to turn away from the old slop he has been eating, and accept the invitation to the feast that God has prepared in all its completeness.

Out of my bondage, sorrow and night, Jesus I come, Jesus I come,  
Into thy freedom gladness and light, Jesus I come to Thee.

Elmo: In the meeting at Elmo in Union Association, Pastor John W. Cook had with him brother Solie Smith. Brother Smith is a real gospel preacher and two were added to the church upon a profession of faith. Last week Pastor Cook was in a meeting at New Providence Church in Copiah Association. There were three additions, one by letter and two for baptism.

## PRESIDENT OF THE BAPTIST WORLD ALLIANCE VISITS THE RUMANIAN EMBASSY IN WASHINGTON

It was decided at Atlanta to request an international deputation including members from all continents to wait upon the Rumanian Minister in Washington, D. C., in order to place before him the resolution of the World Congress on the subject of religious freedom in Rumania.

Owing to the absence of the Minister from the city a meeting was not possible immediately after the Congress. Those designated to attend had meanwhile dispersed, and it was therefore decided that the two leading officers of the Alliance, President Rushbrooke and General Secretary Lewis, with Dr. R. W. Weaver of Washington, should present the resolution and a letter addressed to the Minister-President in Bucharest. This was done on Friday, August 4th, when M. Irimescu received at the Rumanian Legation the three gentlemen named.

The interview was frank and cordial. Dr. Rushbrooke, as spokesman for the Alliance and the Congress, was able to emphasize the excellent impression made upon the Baptists of the world by the action of M. Calinescu, the Minister-President, who has taken definite steps in the direction of freedom. He also stressed the hope of Baptists that the Minister-President would carry the work to completion by the removal of all barriers to full religious freedom. In answer to remarks by the Minister deprecating public agitation upon the issue, Dr. Rushbrooke stated that he had never countenanced this until after direct and definite representations had been made and had failed. The resolution of the Atlanta Congress is in these terms:

"This Baptist World Congress has learned with satisfaction that through the action of the Prime Minister the Rumanian Baptist Churches which were last year closed as the effect of repressive administrative orders issued by the Minister of Cults, have throughout the larger part of the land been re-opened. The Congress has also learned of the issue of a new administrative decree whose terms are less severe than those of earlier decrees.

"The Congress, while recognizing the comparatively sympathetic approach to the problem now made by the Rumanian Government, is nevertheless constrained to point out that the new administrative decree, so far as its contents are known, appears to be unacceptable, inasmuch as the exercise of control by a Government Department of the internal affairs of the churches is in itself a violation of the principle of religious freedom. Furthermore, the entirely false principle that the freedom and rights of Christian Churches are dependent upon their numerical strength is embodied in the new decree. The Congress endorses the resolution of the Baptist World Alliance adopted on September 16th, 1938, and expresses its earnest hope that the Royal Government of Rumania will in the immediate future establish full religious freedom and grant to the Baptist Communion throughout the whole country the legal status of a recognized cult."

Baldwyn: Two weeks ago Pastor C. E. Patch was in a meeting with Rev. J. H. Crawford at Ingram. There were 23 additions. Last week he was with Rev. J. D. Thompson at Thrasher. This week he does his own preaching at Baldwyn. The meeting is to continue two weeks.

Gordon Street: Pastor Thomas F. Harvey of Gordon Street Baptist Church, closed a meeting with the Tabernacle Church at Cartersville, Ga., on Sunday night, August 13th. Fifty new members were added to the church, forty of whom were baptized.

Richburg Church: Rev. Quincy Barrett, pastor, assisted by Rev. J. H. Heath of Clarke College, has been in a meeting the past week at Richburg Church. Five prayer groups were organized. The atmosphere before and during the meeting was permeated with prayer and praise. Nine members were added to the church, seven by baptism.—J. P. Holcomb, Rt. 4, Hattiesburg.

Baldwyn: Last week brother A. J. Wilds was at Baldwyn where he re-organized the B. T. U. all the way from two Story Hour groups to B. A. U.

Rev. David T. Cranford held his own meeting at Willow, Kentucky. Rev. W. H. Branyan, Jr. led the singing. There were 15 added to the church on profession of faith.

New Zion and Crystal Springs: Dr. F. K. Horton of Columbus and Rev. J. D. Walker of Canton held two great meetings for New Zion and Crystal Springs, both in Walthall County. They did some great preaching.—Chas. L. McKay, Pastor.

Rev. L. S. Cole, Baptist pastor at Refugio, Texas, and formerly of Mississippi, preached in a seven days' revival at the Green, Texas Baptist Church (Aug. 6-12). Ten were received by baptism and 10 by letter and statement. Three deacons and two preachers, members of the Green Church were ordained during the revival. Rev. Don Covington served as moderator and brother Cole preached the ordination sermon for this joint ordination.—B. P. Riddle, Pastor at Green.

Ramah Baptist Church, Franklin County: The meeting began July 30 and continued for six days. The attendance was good. Rev. Leonard Smith, from Oklahoma City, Okla., did the preaching. There were 33 added to the church, 29 for baptism and 4 by letter.—Mrs. Jim Hunt, Reporter.

Rev. H. W. Roberson helped Rev. E. C. Hendrick last week in a revival at New Fellowship Church in Clarke County. Brother Roberson has just closed a revival at Fellowship Church, Lauderdale County. They had large crowds at each service. Eight united with the church at Fellowship.

Mantee: The revival at Mantee Baptist Church was held in the fourth week of July, with Rev. Guy H. George, of Guthrie, Oklahoma doing the preaching. Mr. J. W. Breland of Montpelier, Miss., led the singing. There was a wonderful out-pouring of the Holy Spirit, with twenty-six additions to the church.

Silver Creek: I have had a great time in the Lord's work this summer. To date I have been in five revival meetings and the Lord has blessed us with 68 additions, 57 of them professions of faith, 11 additions by letter. Have already baptized 23 on my own pastorate and will baptize 9 more Sunday. I saw 160 church members rededicate themselves to the work of the Lord. Everywhere one can see the evidence of that great revival of the work for which we are praying.—C. O. Daniels, Pastor.

Houlka and Van Vleet: I have just returned from two pleasant weeks with Pastor S. P. Andrews and his churches at Houlka and Van Vleet in Chickasaw County. Mr. Henning Andrews, son of the pastor, led the singing most acceptably in both meetings, the results being genuine revivals in both communities and several additions to the churches by profession of faith and letter. It was a joy to be entertained in the homes of Pastor and Mrs. Andrews at Houlka and brother and Mrs. H. M. Collins at Van Vleet. Brother Andrews has been pastor of both these churches for a number of years and is held in deep affection throughout the entire section.—H. L. Martin.

Schlatter and Money: Brother J. L. Boyd, Jr., was in the meetings with me at the Schlatter and Money Churches. The first from July 30 to August 6, and the latter from August 7 to August 13. He led the singing, gave special music on his violin, and worked with the Junior Choir. There were ten additions to the Schlatter Church and a large attendance. There were no additions to the Money Church, but we feel that the church was revived. At the last service eleven were buried in beautiful baptism in the new church and baptistry at Money. There were ten from Schlatter and one from Money. The pastor has only recently begun work in this field and was privileged to do the preaching at both churches. We ask for an interest in the prayers of the people that these churches may grow in the Master's work.—A. T. Engell, Pastor.

Thursday, August 24, 1939

## THE ONE AND ALL-SUFFICIENT BOND OF CHRISTIAN UNITY

C. H. Spurgeon

What is the bond which keeps believers in Christ united? Among others, there is the bond of the same origin. Every person who is a partaker of the life of God, has sprung from the same divine Father. The Spirit of God has quickened all the faithful alike. No matter that Luther may be very dissimilar from Calvin; Luther is made and created a new creature in Christ Jesus and that same fiat which created Calvin.

All believers have the same aim and object. Every true saint is shot from the same bow, and speeding towards the same target. There may be much that is not of God about the man, much of human infirmity, defilement and corruption; but the inward spirit within him which God has put there is forcing its way to the same perfection of holiness, and is meanwhile seeking to glorify God. Above all, the Holy Spirit, who indwells every believer, is the true bond of oneness.

Quaint, queer, strange bodies some of the Christians were in this land of ours two hundred years ago, strangely different in outward manner from their brethren of 1856; but when we talk with them through their old folios and treatises, we find, if we be the Lord's people, that we are quite at home with them. Though the manifestation may vary, yet the same Spirit of God works the same graces, the same virtues, the same excellencies, and thus helps all saints to prove themselves to be of one tribe.

There are tokens which evidence this union, and prove that the people of God are one. We hear much moaning over our divisions. There may be some that are to be deplored among ecclesiastical confederacies, but in the spiritual church of the living God, I really am at a loss to discover the divisions which are so loudly proclaimed. It strikes me that the tokens of unity are much more prominent than the tokens of division (our emphasis.—Ed.)

## I

First there is a union in judgment upon all vital matters. I converse with a spiritual man, and no matter what he calls himself, when we talk of sin, pardon, Jesus, the Holy Spirit, and such like themes, we are agreed. We speak of our blessed Lord. My friend says that Jesus is fair and lovely: so say I. He says that he has nothing else to trust to but the precious blood; nor have I anything beside. I tell him that I find myself a poor, weak creature; he laments the same. I live in his house a little while: we pray together at the family altar, you could not tell which it was that prayed, Calvinist or Arminian, we pray exactly alike, and when we open the hymn-book, very likely if he happens to be a Wesleyan he chooses to sing, "Jesus, lover of my soul." I will sing it, and then next morning he will sing with me, "Rock of ages, cleft for me."

If the Spirit of God be in us, we are all agreed upon great points. Let me say that among true saints the points of union even in matters of judgment are ninety-nine, and the points of difference are only as one.

In experimental points, as face answereth to face, so doth the heart of man to man. Only get upon experimental topics concerning soul-dealing with God, leave the letter and get to the spirit, crack the shells and eat the kernel of spiritual truth, and you will find that the points of agreement between genuine Christians are something marvelous.

But this union is to be seen most plainly in union of heart. I am told that Christians do not love each other. I am very sorry if that be true, but I rather doubt it, for I suspect that those who do not love each other are not Christians. Where the Spirit of God is there must be love, and if I have once known and recognized any man to be my brother in Christ Jesus, the love of Christ constraineth me no more to think of him as a stranger or foreigner, but a fellow citizen with the saints. Now I hate High Churchism as my soul hates Satan; but I love George Herbert, although George Herbert is a desperately high Churchman.

Let me find a man who loves my Lord Jesus Christ as George Herbert did, and I do not ask myself whether I shall love him or not; there is no room for question, for I cannot help myself; unless I can leave off loving Jesus Christ, I cannot cease loving those who love Him. Here is George Fox, the Quaker, a strange sort of body it is true, going about the world making much noise and stir; but I love the man with all my soul, because he had an awful respect for the presence of God and an intense love for everything spiritual. How is it that I cannot help loving George Herbert and George Fox, who are in some things complete opposites? Because they both loved the Master.

I will defy you, if you have any love to Jesus Christ, to pick or choose among His people; you may hate as much as you will the shells in which the pearls lie, and the dross with which the gold is mixed, but the true, the precious blood-bought gold, the true pearl, heaven-dyed, you must esteem. You must love a spiritual man, find him wherever you may. Such love does exist among the people of God, and if anybody says it does not, I can only fear that the speaker is unfit to judge. If I come across a man in whom there is the Spirit of Christ, I must love him, and if I did not I should prove I was not in the unity at all.

## II

Oneness in judgment, in experience and heart are some of the evidences of this union, but if you want more plain and palpable union, which carnal eyes can see, not the unity of Christian prayer. Oh, how slight the difference there! Well-taught believers address the throne of grace in the same style, whatever may be the particular form which their church organization may have assumed.

So is it with praise. There, indeed, we are as one, and our music goes up with sweet accord to the throne of the heavenly grace. Beloved, we are one in action; true Christians anywhere are all doing the same work. Here is a brother preaching; I do not care about that white thing he has on, but if he be a genuine Christian, he is preaching Christ crucified; and here am I, and he may not like me because I have not that white rag on, but still I delight to preach Christ crucified.

When you come to the real life-work of the Christian, it is the same in every case: it is holding up the cross of Christ.

I think I hear some one saying, "But I cannot see this unity." My answer is, One reason may be because of your want of information. . . Shall the Master show you His plan? Is the Divine Architect bound to take you into His studio, to show you all His secret motives and designs? Not so; wait a while and you will find that all these diversities and differences among spiritually-minded men, when the master-plan comes to be wrought out, are different parts of the grand whole, and you with the astonished world will then know that God has sent the Lord Jesus.

## III

The reason why you do not see the unity of the church, may be because of the resent roughness of the material? See yonder a number of stones—here, a number of trees; I cannot see the unity. Of course not. When these trees are all cut into planks, when these stones are all squared, then you may begin to see them as a whole. The various stones of the divine building of the church are all out of shape at present; they are not polished.

We shall never be one till we are sanctified. The unity of Christ is a unity of holy, not unholy beings; and as we each of us grow more prepared by the work of Christ for our own place, we shall discover more and more the unity of the church.

Perhaps, too, let me remark, we cannot see the unity of the church because we ourselves cannot see anything. Is that a hard saying? Who can bear it? There are thousands of professors who cannot see anything. Do not suppose, dear friends, that the unity of the church is a thing that is to be seen by these eyes of ours. Never!

Every thing spiritual is spiritually discerned. You must get spiritual eyes before you can see it. Many people say there is no unity. I should

be astonished if there were any which they could see or feel. They are not in Christ themselves; their hearts have never entered. See what carnal-mindedness does with Christ's teachings.

Christ teaches His people that they must eat "I know what that means," and straightway he "I know what that means;" and straightway he runs to the pantry, and brings out a loaf of bread and a cup of wine. Spiritual men weep at such ignorance. Jesus says, "That they all may be one; as Thou, Father, art in me."

"I know what that means," says Carnal-mind: "they are all to worship after the same fashion, and use the same ritual."

That is all poor Carnal-mind knows about it; he confounds the outward with the inward, and misses the Lord's meaning. But, beloved, you know better than this. You do know, I trust, and feel this very day in your soul, that the true saints of the living God are one with each other at this very moment, and that they recognize and discover this unity in proportion as they become like their Lord and Master, and are conformed to His image, and made fit for the place which they are to occupy.

—BR—

## MISSISSIPPI COLLEGE: STAUNCH AS A ROCK!

By Chester E. Swor

—O—

In my various journeys throughout the Southern Baptist territory in recent years, I have come to an increasingly clear appreciation of the superlative quality of Mississippi College. To a physician in a distant state just this morning I said, "I firmly believe that Mississippi College is the safest place I know to send your boy when he finishes high school." Being interested in sending his son somewhere to college in the Fall of 1940, he asked, "What makes you think so?" The essence of my reply to him follows:

1. Mississippi College is Christian from center to circumference. From president to humblest employee, everyone connected with the college recognizes its mission as not merely education, but Christian Education. Unfortunately, the same cannot be said of many schools where dads send their sons. Many of our boys have told me frankly that the atmosphere of the Mississippi College campus makes it easier for them to be consistent Christians than the atmosphere of their own home towns.

2. Mississippi College is as Academically Strong as any institution in the South. Full approval by all the regional and national accrediting agencies attests the academic strength of the school. The enthusiastic reception of our graduates into graduate and professional schools throughout the nation is still another indisputable proof. A faculty of far more graduate training than the average school of our sort has, assures the continuation of a high level of academic achievement.

3. Mississippi College is Superbly Equipped. My heart constantly swells with pride as I compare the equipment in buildings, library, laboratories, and the like which Mississippi College has with that of similar schools. For the work which Mississippi College offers, a boy can ask no better equipment!

4. Mississippi College is Democratic. The wisdom of the convention and the administration in insisting upon the perpetuation of the democratic traditions by refusing to permit fraternities and other similar clubs unnecessary in a school of our size grows more evident all the while.

5. Mississippi College emphasizes religious activity above social activity. Since Mississippi College is one of the few remaining colleges for men, the frenzied social swirl which often characterizes the small co-educational college has fortunately not beset it. The pre-eminent emphasis of the student activity program is religious. May it ever be so!

P.S.:—The father could hardly believe that a college of this quality charges so little for a year's work! He is writing today for a catalogue. Mississippi parents may miss the finest educational opportunity of a lifetime in not guiding their sons to choose Mississippi College!

# EDITORIALS

## NOT BY BREAD ALONE

We hear often about the more abundant life, the larger life, and it should make its appeal to us; and we should make response to its appeal. We need more than all to study what the Bible has to say along this line. We will find much in the teaching of Jesus and the writings of the apostles about it. One approach will be found in the words of Jesus recorded in the fourth chapter of Matthew. When Jesus was tempted of the devil to satisfy his own hunger by turning stones into bread, he replied with a quotation from Deuteronomy 8:3: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Here is both a wide and abundant provision made for men's need, and a limitation on the gratification of the need. The provision covers a wide area from which we are permitted to gather, and the limitation is the permission given by the word of God. We are concerned here with the wide provision made.

The reading of the account in Deuteronomy will show that the original application of these words about not living by or on bread alone, was to supplying man's physical needs. Two things are clear; that man needs more to eat than bread, and that God is able to supply these needs for a variety in man's diet. We talk today about a balanced ration. We know that men's bodies require more than a single item of diet, and that the Lord has given him all things to enjoy, I Tim. 6:17. A horse must have fodder as well as corn. And the human body requires a wide range of provision for his diet. Our health organizations are teaching this; the public schools are emphasizing it; and specialists among doctors are prescribing it.

When man was put in the Garden of Eden the Lord told him that with one exception he was to eat of all the trees of the garden; not confine himself to a small number. And after the flood the Lord seems to have enlarged man's diet to include the flesh of all clean animals. The law of Moses had much to say about health, and in particular told of the many and varied kinds of food men should eat.

These things ought to be taught in the homes and in the schools and effort should be made to provide a variety in food, and plenty of it. Neglect here brings scurvy, pellagra and many skin diseases and dietary troubles.

And there is an obligation upon Christian people and upon society in general to see to it that the masses of the people, the poor and underprivileged, the undernourished are properly taken care of. Sometimes instruction will bring relief. Sometimes financial assistance is necessary. Men are their brothers' keepers. And if they neglect their brothers the troubles of the neglected spread to those who neglect.

The slogan of a "full dinner pail" helped to elect one president of the United States, and the appeal of another for the one-third of our population that is under-fed and poorly housed and poorly clothed has brought great popular support to another. The good things of this life are not properly distributed. God meant them for all. It is the business of those who are more blessed to see to it that the less fortunate shall secure their share of the necessities of life, and are given a fair deal in opportunity for education, culture and provision for their bodily needs.

Good preaching is one of the features of the Ridgecrest Assembly. On the Sunday of our attendance Dr. R. G. Lee of Bellvue Church, Memphis, was the preacher. There is none among the Southern Baptist ministers who is listened to with better attention. His sermons were replete with faith in the gospel and devotion to the truth of the New Testament. Other people may have to shorten their message to hold the crowd; he does not. He has something to say and knows how to say it in a way to grip attention and strengthen memory.

## BY EVERY WORD OF GOD

When Jesus quoted from Moses these words, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of the Lord," there is pretty general agreement that he meant to teach that physical needs are not the only needs that men have, and that the higher needs of men can only be met and supplied by approach to the mind and heart and spirit of man; and that these needs have been provided for in the word of the Lord; and that the varied needs can only be met by every word that proceedeth out of His mouth.

It is pretty well agreed among Christians that what is called materialism is one of the chief foes of spiritual life, and that the age in which we live is strongly materialistic.

For fifty years the emphasis in the thinking of men has been on creature comforts, or physical satisfaction, on having a good time, on living at ease. The business of most men is to provide physical comforts and satisfactions to people. That is what your grocerymen are for. That is what your dry goods merchant is for. That is what your manufacturer is for. That is what your farmer does, your house builder, your doctor and all your mechanics and laborers, your cooks and gardeners, your transportation system, caterers, &c. We spend a large part of our time and income trying to make ourselves physically comfortable. That is what we call materialism.

The result is that men's minds are engaged in thoughts of bodily ease and satisfaction. We strive to get ahead in the world in order that we may be free to enjoy bodily rest. And where does all of this end? No wonder Solomon said "All is vanity," just going round and round. It comes to an end in dissolution and dust; disappointment and disillusionment. The way of the ungodly shall perish. The path of the man without God fades out into nothingness.

The only corrective of all this is in the word of God. Here we are told that man was made in the image of God. David says, "I shall be satisfied when I awake in thy likeness." "The path of the just is as the shining light, which shineth more and more unto the perfect day." "Set your mind on the things that are above, not on the things that are upon the earth." "Our citizenship is in heaven, from whence also we look for the Lord Jesus Christ, who shall transform our vile bodies into the likeness of his glorious body." "Be ye transformed by the renewing of your mind, that ye may demonstrate what is the will of God, the good, the well pleasing, the perfect." "Straightway I was in the Spirit; and behold there was a throne set in heaven, and one sitting upon the throne."

The greatest satisfactions are not physical but spiritual. If you will look up in your Bible the word happy or blessed you will find that the causes of all happiness are back in the realm of the Spirit. There can be no abundant life except in the realm of mind and spirit. Physical satisfactions are limited in area and short lived. The things that are invisible and spiritual are eternal. Riches do not bring happiness, but disappointment.

Even physical satisfactions are greater in those who cultivate the spirit and do not devote their attention to the body. The expansion of life is most in those in whom God dwells, and lives. One who had every opportunity for physical enjoyment and experimented with all, finally said, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole of man."

The spirit of Ridgecrest seems to have come to personal expression very largely in Dr. Hight C. Moore. He was born in western North Carolina and loves these mountains. He has built him a good home in Ridgecrest. He has been associated with the Assembly from its beginning. He is the embodiment of courtesy, good humor and good fellowship. Everybody is glad to be greeted by him. Many of the programs reflect his fine Christian spirit. The world is better for his living in it.

Sontag: Claiming to be the smallest church in Lawrence County, the Sontag Baptist Church, which Rev. T. W. Green is pastor recently had a revival meeting with Dr. Theo Whitfield Pocahontas doing the preaching. Although having only 14 members, the church has a Sunday school but good Sunday school.

Kewanee: Our little church recently took action on campaign matter and voted to pay in four installments, paying interest and fourth of the pledge each six months. We are enclosing four notes signed by our three deacons for \$25.00 each due as stated above. We expect to take up each note as they come due. We hope you are going over the top.—C. H. Ryan.

The news went over the Southland last week that Dr. W. B. Bagby of Brazil had passed away. What a home going was his! He lived to over eighty years of age, and had spent nearly sixty of these years in mission work. In a large sense he was the father of Baptist mission work in South America. As a young man, after marriage to Miss Luther of Texas, he took his bride to Brazil. They worked side by side with another and the Master through the years. They lived to see hundreds of churches established, tens of thousands of souls saved in the Southern Continent. At Ridgecrest last week Mr. Frank Leavell was showing moving pictures of Dr. Bagby in Brazil, the announcement made of his death.

Of the three conferences held last week at Ridgecrest, none incited more favorable comment than that of the Southern Baptist Brotherhood led by Secretaries Cook and Latimer. Memphis. Dr. R. J. Bateman of First Church Memphis, brought a great message Monday evening. But the most hopeful sign of progress in the programs brought by the various Brotherhoods. There was a group from a church in North Carolina, and one from a church in Kentucky. The one we were naturally most interested in was the program brought by a group from Laurel. There were many who thought it the most helpful of them all. It is doubtful there can be found a more deeply interested group of men any where than these. Many of our Missippians will recall what an impression men from Jones County made at our State Convention last year. It was a most impressive sight and helpful program. The number at Ridgecrest was not so large, but the program was just as good. Dr. L. G. Gates led the company and made a forceful address. These Brotherhoods are doing a fine piece of real Christian service.

The experience of attending a conference at Ridgecrest of those who do the writing for the publications of the Sunday School Board is one which leaves a permanent deposit in memory. Here are nearly one hundred men and women whose business it is to start and guide the thinking of our Southern Baptist people in the understanding and application of the word of God. The number of publications and their variety are a marvel to anybody who gets a close view. To minister to a constituency of millions of people is a responsibility that would make any reasonable person tremble. To see these men and women conferring about their work, and the best way to fulfill their mission is a revelation. It is well that we have such men as Dr. Hight C. Moore, Dr. Allen, J. N. Barnette, Mr. J. Lambdin. There are others whose lives are dedicated to the enlightenment and training of spiritual forces. In this conference every member of this guild was invited to make his or her contribution to the improvement of the service. It was good to be brought into fellowship with these fine spirits, and to know something of their problems. But to know these men and women was something better still. One will be more inclined to pray for them from now on. It is worth remembering that the general subject of these conferences was "Our Constituency." Their vision is outward. Their objective is other. It was good to have been there. And they have listened to this outsider talk about some things the Bible says about teachers. We are glad to have gotten better acquainted with this group.

Mississippi

Your Sec

LOVE NEVER F

"If my people, which I have made myself, and from their wickedness, and will forget their land. Now mine eyes are turned unto the heavens, and I will attend unto the prayer of the righteous."—2 Chronicles 7

and daily in the ceased not to t Christ." Acts 5

is not true that do not call for as does a bal it not true that the call of the her it not true that where things are kept back nothing but have shewe dily, and from to the Jews, stance toward Jesus Christ."

travelling to spe we read a sig highway signs are personal conta

You hear someti church folks lost." Why sho collar" ever? of a sufferi es constantly i hearts will be

Your Advisory Committee is composed of P. White, Ireland; E. D. Greenville; Dr. L. E. Green, Jackson; Dr. M. Holland, Can J. Wilds, Ox Jackson. You have been brethren.

We saw Dr. secretary of Tex to pledge ex mission obligati edged themse bers to agree y. Then to t offering of the same purp "God loveth

Since the first pastors of chu round mission personal oblig You know b child "stealing ng upon dis Malachi 3:7-15

We have o ship tracts. W these trac 1. Objection answered"— 2. "How T Works."

3. "Laborer 4. "Promot 5. "A Wor 6. "Scriptu 7. "God's

August 24, 1939

## Mississippi Baptists

Your Secretary Says:

LOVE NEVER FAILS," I Cor. 13:8b

My people, which are called by My Name, shall make themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place. —I Chronicles 7:14-15.

## I

and daily in the temple and in every house ceased not to teach and preach the Lord Christ." Acts 5:42.

is not true that our church activities somehow do not call for the expenditure of as much as does a ball game?

it not true that people who count respond to the call of the heroic?

it not true that people who count like to where things are going on?

kept back nothing that was profitable unto but have shewed you, and have taught you in the house, and from house to house, testifying to the Jews, and also to the Greeks, reverence toward God, and faith toward our Lord Jesus Christ." Acts 20:20-21.

## II

travelling to speak for Christ three times that we read a sign "Christ died for our sins." Highway signs are fine but there is no substitute for personal contact with the lost for Christ's

hear sometime, "It is dangerous to send church folks out under a cold collar after the lost." Why should church folks be "under a cold collar" ever? If we feed our souls upon the Word of a suffering Saviour, if we bathe ourselves constantly in the atmosphere of His cross, our hearts will be strangely warm always.

## III

Our Advisory Mississippi Baptist Evangelistic Committee is composed of the following: Dr. P. White, Hazlehurst; Dr. Ira Eavenson, Cleveland; E. D. Hurst, Laurel; John D. Davis, Greenville; Dr. L. T. Lowrey, Blue Mountain; Dr. L. E. Green, Poplarville; Dr. W. A. Hewitt, Jackson; Dr. M. P. L. Berry, Clinton; Rev. C. Holland, Canton; E. C. Williams, Jackson; J. Wilds, Oxford; and Rev. L. W. Ferrell, Jackson.

You have been and will be hearing from these brethren.

## IV

We saw Dr. R. C. Campbell, State Mission Secretary of Texas, challenge nearly 1,000 preachers to pledge extra one day's income for State Mission obligations. Then they as unanimously pledged themselves to go back home and get others to agree to give extra the income for one day. Then to the last man they voted to give the offering of that 53rd Sunday this year to the same purpose.

"God loveth a cheerful giver." II Cor. 9:6-15.

## V

Since the first of February we have had seven pastors of church officers to tell us they had found mission moneys being used for local or personal obligations.

You know how you feel when you catch a thief "stealing"? How must our Lord feel looking upon dishonesty within His own church! Malachi 3:7-15.

## VI

We have on hand several hundred Stewardship tracts. We will be glad to mail out groups of these tracts as called for. Their titles are:

1. Objections To The Cooperative Program Answered
2. "How The Baptist Cooperative Program Works."
3. "Laborers Together With God."
4. "Promoting Our Program."
5. "A Worthy Financial Program."
6. "Scriptural Giving."
7. "God's Financial Plan."

8. "How A Farmer May Tithe."
9. "How To Be Saved."
10. "Every Member Canvass Cards" (the cards not tract).

## VII

It would save many inquiries to this office if church treasurers would send in remittances promptly.

It would save much time and correspondence if association clerks would forward to this office as soon as possible two copies of the association minutes.

Our workers look forward with pleasure to seeing you at associations. We hope to linger with you for as long time as possible.

## VIII

The 5M Club workers divided the State into three districts.

The Northern District is composed of the following counties: Tishomingo, Yalobusha, Alcorn, Prentiss, Itawamba, Lee, Monroe, Lowndes, Clay, Chickasaw, Pontotoc, Union, Tippah, Benton, Marshall, DeSoto, Tate, Tunica, Panola, Lafayette, Calhoun, Webster, Montgomery, Grenada, Tallahatchie, Quitman, Leflore, Sunflower, Bolivar, Coahoma.

These counties paid \$1,473.25 to the 5M Club January-February-March this year. They paid \$1,795.45, April-May-June. Six months total \$3,268.70.

The Central District is composed of the following counties: Noxubee, Kemper, Lauderdale, Clarke, Oktibbeha, Winston, Choctaw, Neshoba, Newton, Jasper, Smith, Scott, Leake, Attala, Carroll, Holmes, Madison, Rankin, Yazoo, Issaquena, Sharkey, Humphreys, Washington.

These counties paid \$1,261.51 to the 5M Club January-February-March 1939. They paid \$1,474.44 April-May-June. Six months total \$2,735.95.

The Southern District is composed of the following counties: Wayne, Greene, George, Jackson, Harrison, Stone, Perry, Forrest, Jones, Covington, Jeff Davis, Lamar, Marion, Pearl River, Hancock, Simpson, Lawrence, Walthall, Pike, Lincoln, Copiah, Hinds, Warren, Claiborne, Adams, Franklin, Wilkinson, Amite.

These counties paid \$1,448.00 to the 5M Club January-February-March 1939. They paid \$1,117.32 April-May-June. Total six months \$2,565.32.

Consulting these figures you will note a larger gain the second quarter in the Northern District, some gains in the Central District, but a loss in the Southern District.

This is certainly partially due to the Endowment Campaign though the note plan should not have interfered at all.

Mississippi Baptists must finish what they have begun.

A man began to build a house—Luke 14:28-30. Jesus had Mississippi Baptists in mind.

## IX

Let us put our best in the remaining summer meetings, preaching the Word, using the Word, witnessing to the truth of the Word—go to the masses—go to individuals—use tracts—use letters—use the telephone—use Gospels of John.

Complete the planned evangelistic work for the year—family altar emphasis—study courses—mission revivals—conserve results.

Give large place at each meeting of the associations in planning the best possible work in evangelism for Christ in 1940.

Observe in largest outline, and in the fullness of the Spirit of Christ the great State Mission Week, September 10-17.

Pray now for a great Convention session. Keep on praying. Come to it praying. Pray while there.

Pray that the Spirit of Christ may be manifested in all those who participate in any way that His will may be done.

Attend in multitudinous numbers the Mississippi Baptist Training Union Convention in the Fall.

Observe in all earnestness the Day of Prayer, December 31.

## X

A great cause should be set forward by great methods.

A cheap cause may be supported by cheap

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

## D'Lo Triples Subscription List

Pastor Jones was away in a meeting thus affording us an opportunity to preach for him at D'Lo. Mrs. Boggan acted as master of ceremonies making us feel right at home from the start.

A good crowd was on hand for the preaching hour. Having to hurry away for another engagement, we took a rain check on some dinner invitations. We took occasion to remind the D'Lo folks of the number of subscribers they had and enough new ones were handed us to triple the previous number of subscribers.

Simpson County subscribers are listed as follows: BEULAH 59; Corinth 2; Sanatorium 24; BETHLEHEM 18; MAGEE 96; ANTIOCH 28; MENDENHALL 67; Braxton 1; Shivers 4; NEW ZION 21; KENNEDY SPRINGS 27; D'Lo 3; PLEASANT HILL 25.

## Richton

Pastor T. L. Coulter has a large place in the hearts of the people at Richton. Finances are in good shape, the debt is being taken care of and the people are backing their pastor.

We had the privilege of attending the monthly deacon's meeting. We told them about how "indispensable the EVERY FAMILY Plan is to a church. They liked it and voted to recommend this Plan to the church. Probably the time this is printed they will have adopted it.

Perry County's subscribers are listed as follows: Richton 3; Oak Grove 1; Beaumont 1; NEW AUGUSTA 50; CALVARY CHURCH 15; PROGRESS CHURCH 6.

## Where There's A Will—

I am happy to be able to send my dollar for the EVERY FAMILY Plan at Shady Grove. I announced at Sunday school that I had fifty cents and that I needed fifty cents more. A fine woman handed me the needed amount. She was not a member of our church but she is a tither and then some.—Mrs. Will Hill.

## Patterson Scores Again

(If all pastors were like Rev. E. N. Patterson, the Circulation Manager would be out of a job). "Please continue the Record to all homes out at Barefoot. The church voted yesterday afternoon to put the EF Plan in our small budget. I consider the Record my assistant pastor out there.—E. N. Patterson."

What Patterson does, many other pastors could if—

## All Baptists Need It

Dear Mr. Goodrich: We missed one copy of Baptist Record and just had to borrow from a neighbor. Am sending one dollar for 8 months. We look forward each week for the Baptist Record and read it from cover to cover. Your paper is great and Dr. Lipsey's editorials are worth more than the price of the paper. Am glad I can get it this long.—J. P. Brian, Raymond, Miss.

Pastor J. W. White has Dr. F. Judson Chastain with him this week in a meeting in Hurricane Church, near Kosciusko. Next week Dr. Chastain will be with Pastor J. M. Corley in a meeting in Antioch Church, Holmes County.

Cheap methods suggest a cheap cause. Veiled threats, bluff are cheap methods. "The love of Christ constraineth us," is the proper spirit.

## A BAPTIST PROTAGONIST OF FREEDOM

Paul Besson

Address by: The Rev. Santiago Canclini,  
Buenos Aires

The ragged christian personality of Paul Besson, who died in the city of Buenos Aires on December 30th, 1932, at the age of 84, added to Baptist history through the years another page of heroic battling for the extension of the Gospel and for liberty of conscience.

Paul Besson received the best education possible in his day; he studied in the Faculty of Theology of Neuchatel, under the sage professor Charles Secretan, the illustrious Felix Boved and, above all, the man he called his "father in Christ," that prince of Bible Commentators, Frederick Godet. At twenty, when he had finished his course he followed special studies at Leipzig, learning Hebrew with Delitzsch "my wise professor," as he termed him, "a spirit rich in original thoughts"; with Tischendorf, from whom he acquired an undoubted passion for Biblical criticism; and with Luthard, his teacher of Theological Dogma, who it was, as a matter of fact, that carried him to a deep experience of conversion, and it was then that he gave himself entirely and completely to Christ Jesus as his personal Saviour. He was ordained a pastor of the Reformed Church of Neuchatel, and filled several pastorates during the next three years, at the end of which time he took part in a movement for the separation of Church and State, which, under Godet's leadership, ended rather with the separation of a large number of pastors and churches and the forming of the Independent Church of Neuchatel.

In Lyon there was a small group of Baptists, and contact with them was inevitable. The study of a book in favor of child baptism which Pastor Monod gave him to be armed against the Baptists had the opposite effect on Besson, for in its very pages he discovered the shaky foundations of paid-baptism. To this was added a visit to the churches of Ainaz and Saint Pothin where there were large baptisteries, and, above all, during a conversation, certain passages of Scripture were brought home to him. Besson convinced by the evidence, the moment he understood it, "and taking the word of God as indisputable authority, he decided to obey, in spite of all the difficulties that such a step would bring to him. He resigned from the Reformed Church and "one night," as he relates it, "not even knowing where the little meeting-hall was, I found my way there. . . . Hardly had I stepped inside when Pastor Cretin asked me to speak, and to the great surprise of the brethren who looked upon me as contrary to it, I asked that I might receive the symbol of the death of myself and of my sins." It was a jump into the dark, and it brought him many struggles and difficulties, through which God brought him with blessings. He had everything to lose: his ecclesiastical standing, his friends, and the esteem of his parents. His grieved mother wrote him: "You want to become a vagabond with no friends, and be called a Baptist." His professor Godet wrote trying to dissuade him, and Besson answered him with arguments taken from the commentator's own books. He became so poor that when he wanted to publish a pamphlet called "Why I was Baptized," he was obliged to sell a gold watch given to him by his mother. It was very like him, not wanting to sell it to a dealer, to send it to his very mother with the request that she purchase it so that he might publish the pamphlet. She did, and years later, after her death Besson got back that watch and used it for many years. In the prologue to the pamphlet he wrote: "Having thought that I had been baptized and that not being the case, now I recognize my mistake. . . . I was quite sincere in my error, but since God was pleased to show it to me, I should have been guilty had I continued thus any longer, even though it had been for only a day, even it had been for only an hour."

Some French Baptists who had emigrated to the Province of Santa Fe in the Argentine Republic, wrote to Besson, asking him to find a pastor for them. Besson heard this call to "come

over. . . and help. . .", and after thanking the Boston Mission he sailed, steerage class, arriving in the Argentine on July 25th, 1881, as an immigrant, with no salary, but with his heart on fire. And it was there, in his adopted land, that he became a real apostle of the liberty of conscience.

Right from the beginning he started to fight for the separation of Church and State. Due to the difficulties encountered for the extension of the work, he began by trying to obtain the Civil Register, that is, the secularization of cemeteries and birth-rolls, marriages, and death-certificates, under state control, whereas till then they had been in the hands of the Roman clergy. Out from the country district where he was, he started his campaign by publishing articles in the lay press of the large cities. Under an olive tree in the town of Esperanza, is the grave of a girl Besson preferred to bury in the garden of her parent's home, rather than give it to an unjust law by handing over the body to the Roman Catholic priest. Naturally, all this brought its struggles! "It is forbidden," wrote Besson "for evangelicals to be born and to die as citizens."

Later Besson received a considerable sum of money left to him in his father's will, which he applied to the erection of the First Baptist Church in the Argentine; an old building now, in which the congregation he founded still meets, and which God has given me the privilege to pastor, since Besson's retirement.

He was a fiery preacher and an aggressive polemic, but deeply sincere and consistent: his blows fell as much on the side-tracked Roman Catholic Church as on incredulity and materialism. Although he was disorderly in his production, he wrote innumerable religious pamphlets which to a great extent he edited and distributed personally. A deep thinker, he specialized in Christian Evidence and Bible Criticism, having made a Spanish translation of the New Testament which is an admirable reference work.

A pastor of another denomination said that the first thing he had been asked on arrival in London was if he had seen "St. Paul's," and on arriving in Buenos Aires the question was if he had seen "Don Pablo" (Paul Besson).

Shortly before leaving us, he was heard to say, "It is a good thing that salvation is not by works, but by grace, for what works could I do now?—and what have I done to deserve salvation? Nothing! Nothing!—but Christ did it all!"

Over his grave in Buenos Aires, his spiritual children of the River Platte republics have placed an austere granite tombstone. This short inscription describes what he was: "Apostle of the Gospel and of liberty."

As we praise God for men like Paul Besson, let us not forget that we live in times when despotism and tyranny are casting their shadow upon the earth and over the minds of men, battle with faith to keep unfurled the flag of glorious liberty which our forebears have passed on to us. Let us not be content to glory in being spiritual children of this or that great Baptist who honoured our history,—or even of Paul Besson—but rather let us pray God to make us worthy and fit to fight actively and courageously in this our day, defending and spreading the faith that was once given into the saints.

BR

**Bassfield: Our eight day meeting closed on Oct. 6th.** Brother M. E. Perry, evangelist, did the preaching and did it well. The attendance was the best in a number of years. We were assisted in the singing by brother Paul Ball whose faithfulness and consecration added much to the meeting. There were four additions to the church.—A. B. Ball, Pastor.

**Unity, Leakesville, Miss.: A Daily Vacation Bible School ended here Sunday.** It was the first one ever conducted in this church and it was a great success with an average of thirty pupils. Members of the faculty were Mrs. Claude Hicks, Irene Turner, M. E. Haddon, pastor, and Exie Dee Smith of Piave, superintendent. At the regular preaching services Sunday, a profession of faith in Christ Jesus was made by a middle-aged man.

"ONLY BY CRUSHING LIQUOR TRAFFIC  
CAN DEMOCRACY BE SAVED"By Roger Babson,  
Foremost Statistician of the U. S.

"My reason for now damning, eliminating and annihilating the liquor traffic is because of its dangers to democracy. It is undermining our entire political structure and destroying our entire political structure and destroying our freedom as termites would destroy a well-built house."

This was the opinion unflinchingly stated by Mr. Roger Babson the country's most eminent statistician, who has thoroughly studied the economic and political effects of the liquor traffic and the liquor custom on the American people. Continuing, he said:

"After most careful study, I am convinced that only by crushing the liquor traffic can democracy be saved."

The occasion for Mr. Babson's expression of his convictions, was the dinner held in Boston, Massachusetts, on the night of April 25, in observance of the seventeenth anniversary of the founding of the Prohibition party. Mr. George L. Thompson, recent nominee for the office of governor of that state, acted as toastmaster at the dinner and other speakers with Mr. Babson were Dr. D. Leigh Colvin of New York and Mr. E. E. Blake of Chicago.

Discussing various phases of the liquor problem, Mr. Babson said in part:

"I go further and say that the American people are now fast approaching the time when the liquor interests will be running the United States government. If our Constitution is thrown over for fascism, it will be due primarily to the liquor traffic which has never known when to stop in its nefarious and underground campaigns. The great danger of such a development cannot be over-emphasized. Even today, the liquor interests claim that they elected President Roosevelt and that it is up to him to protect them."

I have always been a teetotaler; and when given the opportunity, I have always voted for Prohibition. Furthermore, my attitude on liquor has been due to what I have seen, having been brought up at Gloucester, Massachusetts, with a rum shop at each end of the street. Only since the repeal of Prohibition, however, have I realized the terrific dangers of the commercialized liquor traffic.

"In saying this, I am not referring to the great harm liquor is doing to the people of this country, especially to the youth. I am not even thinking how this harm may strike our own homes and ruin our sons and grandsons;—yes, and now even the girls of our families. I say this because no one is obliged to drink and a proper campaign of education, as to the evils of liquor, could save most of these young people."

"As a statistician, I am especially disturbed by the arguments which the liquor interests use in connection with taxation. They claim that because liquor is contributing about \$500,000,000 a year to Federal and state treasuries, they are entitled to special consideration. Let me tell you, however, that they are telling you only half of the story. The other half is that the liquor on which they pay this tax has so wrecked the character of the American workman, that our Federal and state governments are now required to pay out more than \$500,000,000 for relief. This relief expense the country never had before the repeal of Prohibition. Is it true that we would lose these excise taxes if we crushed this hideous traffic; but this loss would be more than offset by what our Federal government and states would save on relief after the traffic is crushed."

## Constructive Education

"Newspapers and magazines might temporarily suffer until legitimate advertising should increase sufficiently to make up the slack. If however, we have learned something from the mistakes made under Prohibition, we will not allow these newspapers and magazines to suffer. We will see that the government carries on an educational paid-advertising campaign to develop the character,

Thursday, August 24, 1933  
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Thursday, August 24, 1939

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health and efficiency of the American people. This will more than offset any losses due to suppressed liquor advertising. England and other countries are already meeting the problem in this way. We Prohibitionists should actively get behind a program to have the Federal government purchase space in newspapers and magazines to help such constructive educational work. Only in this way can our ten million unemployed gradually be put back to work. We have the natural resources and the capital available for full employment. The factor lacking is the formidable rugged character of our people.

### Lowers Property Values and Decreases Employment

"Notwithstanding the above, the liquor interests will claim that to take the profits out of liquor would hurt real estate values. Statistics show that this is an outright falsehood, spread about to fool the voters of the United States. Actual facts as to the real estate situation show that real estate values have been declining continually since the liquor interests have again been in the saddle. Not only is this true, but the opening of a liquor store in any neighborhood almost always hurts the rental value of adjoining property. I can give you my word that there is nothing in their 'real estate' argument. The liquor traffic has done real estate far more harm than good. This can be proven in almost every community.

"If given time, I could show by actual statistics that the liquor traffic is also a great contributing cause to unemployment. Charts could be made showing the correlation of the growth in the use of liquor and the increase in unemployment. You, however, need not bother with charts, or statistics. Look about your own community. You will find that for every five homes fully employed, no liquor will be purchased by four of these homes. On the other hand, for every five homes on relief, you will find that liquor is being purchased by four of these homes. I am not a fanatic on liquor. I, however, cannot too strongly condemn the liquor traffic which today is both sending our young people to Hell and is undermining our whole democratic government. Things cannot continue to go wrong as they are now going without a spiritual, social and financial collapse."

—BR—

### THE UPLIFTING CHRIST

John 12:32—"I will draw all men to myself."  
Address by Dr. C. Oscar Johnson at Baptist World Alliance.

—O—

My friends of the Baptist world, I am happy to greet you at this closing session of the greatest gathering of Christian people ever to assemble upon this or any other continent. It is interesting to have been here and to have discussed, and heard discussed, the great questions of our Baptist position around the world. It has also been a source of great joy to us all to hear of the triumphs of the Gospel which we preach as it has been delivered unto us by Christ our Lord. I am to come tonight, as announced in the program, to bring a coronation address. Coronation is a strange word to our ears. It is a strange term on this soil. Coronation is better understood by some of our brethren from other lands than by us. In fact, we recognize the use of this word in no earthly sense—we have been led to believe that there is but one who is worthy of the royal diadem from all hearts of all the world. While we have no argument whatever with those who have their own loyalty and devotion personified in a King, I am sure that as believers in Christ, this great alliance would unite to a man in crowning him Lord of All, even Christ who is our Lord. Coronation has a connotation which is always very interesting. It implies, of course, that the subject of the King placed in his hands and upon his head the symbol of authority by which he shall rule over them, and, in turn, they pledge their loyalty and devotion to him—to follow his leadings, protect him and further his kingdom and the interest thereof. His Ex-

cellency, the Lieutenant Governor of the Province of Ontario, in a speech in this city during the week, made reference to the recent visit of the King of England to Canada—to the United States as well. Referring to this incident, His Excellency made the statement that the King was most royally and joyfully welcomed by the people of Canada and later by those of the United States. Said he, "The King represents to us the personification of our country, Great Britain and all of her lands to the extent of the boundaries of her Kingdom. When he says, 'My people,' he draws us to him and to the throne." As I listened to this statement, I was convinced easily of the fact that there is One whose subjects we profess to be as Baptists around the world who makes a visit, not once in a lifetime, but every day to the borderlands of all the Kingdoms where His subjects live. And we can hear him saying, "My people," and when he says it, let us believe that He too draws us to himself and to the Throne.

The reference from which the brief text I am using tonight is taken follows immediately after a most interesting experience which two of the disciples had when a request came from some foreigners who wished to see the Master. The problem was new—they had not faced it before. In conference they finally decided, "Let us report it to Him and ask His solution." This they did. Seeming to turn away from the direct question which they asked, he began to talk about something which was to take place soon, closing the statement with, "And I, if I be lifted up from the ground, will draw all men unto Myself." The writer of the gospel later comments that He said this signifying what death he should die. It is then a statement which we can make and pass on for the present that he has been lifted up. No fact in all our Christian doctrine is better established than the fact of the crucifixion of Jesus our Lord. Again and again from this platform reference has been made to the Cross and it is that central thing that we must never lose sight of. Jesus has been lifted up. The interpretation so often used by ministers of the Gospel that they would lift up Christ in their pulpits and using this text as a basis, seems to me to be quite out of place. He has been lifted up once for all. Surely no pulpit of the world wants again to lift Him up to crucifixion. The one thing that makes Him powerful in drawing men has been done. He has been lifted up. He has been placed upon the cross for the sins of the world. It is the mystical understanding that in that act of His crucifixion the distinguishing characteristics of Christianity appeared. Other religions, if I may say other religions, have all through the centuries been seeking to climb out of their own physical depravity, spiritual depravity, up until they could find God. Christianity is not in that sense a religion. Christianity is a revelation. A revelation that God has come down to man searching for him. What a difference that makes. In Jesus Christ, God made, definite contact with the human race that He might lift him up, that He might be a power greater than man himself, to lift Him in his efforts to find God and to bring him to the heights for which his soul aspired. Therefore, it is with that thought in mind, I wish to speak to you of the Uplifting Christ. Again and again we have been uplifted as His name has been magnified in message and in song about this occasion. Who has not thrilled at the singing, the uplifting singing, of the old hymns which glorified our Christ and his sacrifice for us and for the world. If His uplifting in a gathering life this, I would call attention to the listening world and the reading world that our uplift centers in a person and that that person gathered together in Himself all authority on earth and in Heaven, and around Him as the one central uplifting influence and power in the world and our lives, we have gathered in this Sixth Congress of the Baptist World Alliance. The uplifting Christ is available for us, regardless of our geographical location or the language we speak or the color of our skin. He is the uplifting person who said, "I will draw all men unto

Myself." We go away from this place this evening upon the assurance that we may feel his uplift wherever we may go, abiding with us to the end of our days.

Briefly, let me call to your attention some of the things by which He uplifts men. He uplifts men by his love. Love always does uplift. Hate drags down and destroys. Love brings the life to light and to happiness. He lifts by his love. Love was the unbending of the stern demands of a ceremonial and legalistic law that required the sacrifices to atone for the sins of people. Love bends down until it takes the place of the offering itself and becomes the propitiation for the sins of the whole world. Well did the poet write in that rather recent song:

"I was sinking deep in sin,  
Far from the peaceful shore,  
Very deeply stained within,  
Sinking to rise no more.  
But the master of the sea,  
Heard my despairing cry,  
From the waters lifted me,  
Now safe am I.  
Love lifted me."

The world staggers beneath its weary load of sin. It goes trudging along the highways, more often in the mire and in the valley than on the hillside or the mountains. But Love comes along the dusty road and finding the burdened lives of men and women despairing of life itself, bends down and lifts the burden and the burden bearer. I remember years ago when, as a boy in the hills of East Tennessee, it was my job to keep the woodbox well filled. This was a chore which required much of my time and a great deal of patience, because it was a difficult task to be assigned. Oftentimes when the night had come, the box was still empty. Well do I remember one Saturday when the Sunday's wood had not been prepared and after the night had settled upon us, it was necessary to make provision for the Lord's Day by filling the box before we could have supper. Father made the preparation by cutting the sticks in the right length and I was carrying them in. And, the last load, I tried to carry it all so as not to have to make another trip. You remember how we did that—all we could carry and then some. I had gotten the last stick under my chin and with great difficulty had risen and was walking along toward the house, groaning and grunting with each step, wondering if I could make it. Father, having finished his job, came along behind me and I remember as if it were yesterday, he reached down, picked me up with my load and carried me—carried my load—until I came to the box where he said, "Drop it in there." That is the experience which the love lifting power of God brings to every burdened life. He comes not only to pick up our burden and take it away from us—He comes to lift us and our burdens until they become light and we in turn may dump the burden there. Love is the evidence of his lifting and uplifting power. Jesus lifts by his matchless life. There is something about greatness and goodness that draws men upward. We read the account of great and noble deeds—there is within us an exhilarated feeling that somehow we'd like to be more like that. The matchless life of this marvelous Christ has been a great uplift to all parts of the world. Whenever the story of His life of love and sacrifice, his life of service, his going about doing good, his care for children, his concern about the hungry, his concern to care for the diseased and the sick—all of that has an uplifting influence as we think of it over the world. He lifts by his marvelous life. Then He lifts by his death. Strange indeed is the alchemy of the Cross. He has lifted men by dying for them. There is in that act something that the world will never understand, but we know that in that act, God in Christ made it possible for us to be lifted up through the mysterious and agonizing death on the cross of His only begotten Son. He uplifts by His death, having died for us, everywhere the story is told men and women feel an uplift in their own hearts and a desire to follow Him.

(Continued on Page 14)

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## SUGGESTIONS FOR ANNUAL ASSOCIATIONAL W.M.U. MEETING

"The Love of Christ Constrains Us"

Theme: The Ties of Love.

Devotional: Manifestation of His Love. Rom. 8:31-39, Eph. 3:14-21.

For This Cause I Bow My Knee—Our Prayer Plans—Weeks of Prayer. (Urge society to engage in the Weeks of Prayer. Challenge your association to be 100% in organizations observing seasons of prayer).

If Ye Love Me—Follow Me—Enlistment. (Give survey of association. Number of churches, number societies, number auxiliaries. Read Mrs. Rice's message in W.M.U. Minutes, page 22 following, for some good thoughts on enlistment).

Look on the Fields—

(a) Mission Study.

(b) Our Periodicals.

He Went About Doing Good—Personal Service. (Emphasize our part in the South-wide Revival).

Abounding in Love—Tithes and Offerings. (Gifts through all channels).

His Love Challenges Youth. Missionary Education of the Young People.

Opening Windows in the New Training School (Playlet in August issue of The Window of Y. W. A.)

(Urge the women to send in their part of the \$7,000 Mississippi is apportioned for the Training School before the Foreign Week of Prayer if practical).

The above are the suggested topics for discussion. They will unify the programs in all the associations and keep us on the main track of our organized work. Of course you will want to bring a report of your work and have each chairman to do the same. Then you will add any other item of interest that demands attention.

## TRAINING SCHOOL ALUMNAE BREAKFAST HELD DURING WORLD CONGRESS

By Myrtle Salters

One of the "long-to-be-remembered" events in connection with the Baptist World Alliance was the W.M.U. Training School Alumnae Breakfast held at the Henry Grady Hotel on Tuesday morning. The dining room was transformed into a real "House Beautiful" through the presence of nearly two hundred former students of the school. The tables were beautifully decorated with ferns and flowers. By each place were programs printed in purple on gold, the School's colors, fastened to upright lighted purple candles.

Miss Mary Northington, president of the Alumnae Association, presided. Mrs. Ryland Knight, general chairman, spoke meaningfully of the programs which carried a print of the world with a drawing of the school at the exact location, out from which went rays to represent the light as it is being carried by the graduate over the whole world. As each girl blew out the light of her candle and as the larger lights of the dining room were turned on, Mrs. Knight further stated that while each girl has her own individual life to live and give, all the lights in the true sense of the word fuse into one larger light to help light up the world.

Words of welcome by Miss Miriam Robinson, Georgia Young People's Secretary, representing the Atlanta Alumnae Association, were followed by the roll call of the nations. From Japan came Mrs. Maxfield (Dorothy Carver) Garrott, Mrs. Edwin Dozier; from China Misses Elizabeth Hale and Bertha Smith, Mrs. M. T. Rankin; from India Miss Ada Stearn; from Burma, Mrs. Fuller; from Africa, Miss Ruth Kersey and Mrs. W. H. Carson; from Europe Miss Ruby Daniel;

from Cuba Misses Christine Garnett, Ruth Goodin, Mildred Matthews. After words of greeting and short reports from these and other missionaries, each girl stood and introduced herself and told the type of work she is now engaged in which revealed the fact that truly the light from the Training School is shed abroad not only in the foreign fields but into every place of Christian work everywhere. Mrs. F. W. Armstrong, president; Mrs. W. J. Cox, treasurer; Miss Kathleen Mallory, executive secretary; Miss Juliette Mather, Young People's secretary, of Southern W.M.U.; and Miss Carrie U. Littlejohn, principal of the Training School, were present and spoke.

## COME YE APART

"Come ye apart" the Master said

To his disciples by the sea,

Come up into the mountain

That you might learn of me.

And, oh, the things that he taught them

Of himself and the kingdom of God

Of sin and of death eternal

To those who reject the Lord.

"Come ye apart" the Master says

To his children still today

Come ye apart and rest awhile

From the heat and toils of the road.

And oh the joy of such fellowship

As we sit at his blessed feet

As the peace which passeth understanding

Fills our hearts and lives complete.

Come ye apart and rest awhile,

Oh list to his loving voice:

Ye who are sad and lonely,

Lift up your heart and rejoice.

Ye who are sore afflicted,

Come feel the touch of his hand,

Come rest in the blessed assurance,

God knows and understands.

—Myrtle Fait Barnhill,  
Rosedale, Mississippi.

Dear Mrs. Gooch:

Enclosed is our Personal Service report for April, May and June.

We only count the number of persons taking part in assigned Personal Service. At each business meeting I make the assignments for the month. If any emergency comes up in the community, I assign that at any meeting and report it under miscellaneous aid.

We have had seven cottage prayer meetings. Through these prayer meetings one girl has been lead to Christ, and is now active in S. S., B.A.U., and Y.W.A. work.

We have one lady engaged in definite Negro work. In March the circle helped Mrs. Dockery with a mission program at one Negro church. Thirty Negro women were present and nine W.M.S. ladies took part on program. We are planning another program for August.

We have had five socials for our young people with a large number of the young people of our church present at each social.

One or two ladies, with Y.W.A., G.A. or Sunbeams are assigned to see that flowers are in the church each Saturday for Sunday service. We have had splendid cooperation from this phase of the work.

We have a number from each organization engaged in Special Prayer Groups.

Some making visits in interest of Sunday School and Church have made as many as five

and six visits. We use each 5th Sunday to meet at the church and leave from there to make visits to the sick and in interest of the church. Hope report is all O.K.

Love,

Mae Westerman, Chairman, P.S.

## FANNIE E. S. HECK

In this day of unrest, and doubts, and fears, it is a joy to read about a strong, consecrated Christian character. In this book entitled "Fannie E. S. Heck," written by Mrs. W. C. James, we find not only the story of Mrs. Heck's life and accomplishments, but Mrs. James has gone even deeper with an attempt to seek out and interpret the hidden springs in Miss Heck's heredity, nurture and Christian experience which went into the making of this remarkable woman leader.

The book is suitable for study classes as well as individual reading. The story, in six brief chapters, discusses Miss Heck's early life; her conversion and activity in her young womanhood; her first and second period of service as president of the Union; the achievements of the Jubilate year; and her final year—a year filled with pain but a time of service for her Master. All women and Y.W.A. members will want copies for their church and home libraries. The price is 60c.

## WOMAN'S COLLEGE ENDOWMENT

Hattiesburg, August 17.—Boosted by a \$1,500 gift, another of \$1,000 and several of \$500, the Mississippi Woman's College endowment fund drive is moving with heartening speed toward its goal of \$55,500.

The First Baptist Church of Columbia contributed the \$1,500 toward the sum which will help to complete the historic college's endowment, and the First Baptist Church of Meridian the gift of \$1,000.

Baptists have answered eagerly the appeal by Woman's College, President W. E. Holcomb reports. The campaign is under the direction of Rev. D. A. McCall and A. L. Goodrich.

By accepting in units of \$100, \$500 and \$1,000, bearing five percent interest and allowing the maker generous terms, the college benefits more from the donations than if the person or church gave cash and the cash was invested in bonds, because bonds bear less interest.

Gifts received recently from generous individuals and churches, besides the Meridian and Columbia donations are:

Southside Church, Meridian, \$500; Fifteenth Avenue Church, Meridian, \$500; Roxie Church, \$500; Bude Church, \$500; Second Avenue Baptist Church, Laurel, \$500; Prentiss Church, \$500; Poplarville Church \$500; Salem Church, Covington County, \$250; Oak Grove Church, Bonita, \$200; Miss Jennie Stevens, Moorhead, \$100; C. J. Steelman, Ocean Springs, \$100; Rev. J. F. Sullivan, Ocean Springs, \$100; Dr. B. S. Waller, Silver Creek, \$100; Seminary Church, \$100; Poplar Springs Church, Meridian, \$100; Lumberton Church, \$145; Mt. Olive Church, \$150; Donald P. Dunn, Magnolia, \$105; J. E. Carraway, Magnolia, \$100; Judge F. D. Hewitt, McComb, \$100; Friendship Church, Pike County, \$150; Richton Church members, \$133; Dockery Church, \$150.

On Friday, August 18 I closed a most glorious meeting at Crowder where Rev. Daniel Hughes is pastor. There were 32 additions, 20 of them on profession of faith. The house was filled to overflowing every evening.—Robert Wesley, Pastor.

Monday, August 24, 1939

## The Baptist Record

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

## V. B. S. Reports

We are sure that all our people  
will be interested to know that we  
are having by far the greatest year  
ever in Vacation Bible schools. In  
fact we lack only a very few having  
many reports in now as we got  
all of last year. We will go much  
beyond the record of 1939.

For all of this we are indeed  
grateful, and are made to rejoice as  
we get so many encouraging reports  
of helpful things done in these  
schools, and especially of the many  
who have accepted Christ during the  
time. What a great opportunity these  
schools present to our churches!  
Many of our people fully realize  
this and plan this as a regular and  
definite feature of their year's pro-  
gram.

Since we are having such a fine  
year of it, we certainly want Mis-  
sissippi to show up well among the  
states of the South, and this can  
only be done as the reports of these  
schools are sent in. If you have not  
done so, please send the report of  
yours so that your school will be  
on the list from our state this year.  
We certainly want it there, and if  
you will get us the report, it will  
be in the list.

If you want a regular blank and  
do not have one, write us a card  
and one will be sent promptly. If  
you prefer, give us on a postal card  
the enrollment, average attendance,  
name of church, association, pastor,  
superintendent, number days the  
school, number departments, etc.,  
and that will be all right. We shall  
gladly complete the report from that  
information.

Help us out on this at once, please,  
and we shall thank you so very  
much.

## Congratulations West Laurel

Just this minute a telegram came  
from Mrs. J. H. Street of West  
Laurel Church saying they have  
just completed an excellent Vac-  
ation Bible school with an average  
attendance of 311.

This is the largest school in the  
state this year, even topping Cal-  
vary, Jackson, by 29, and the first  
time any school in the state has  
ever had a larger attendance than  
Calvary, Jackson. We extend heart-  
iest congratulations on this fine  
school. Mrs. Street was the very ef-  
ficient principal and had associated  
with her a splendid group of most  
able workers.

## Associational Organizations

The district associations will soon  
be meeting. We surely want a con-  
tinuation of the fine associational  
Sunday school organizations that  
many of the associations now have,  
and to start one in associations not  
having one.

The nominating committee of the  
association should bring in its re-  
port the names of the associational  
Sunday school officers also. This  
will complete the organization and  
give it the backing of the regular  
church associational meeting.

In associations now organized,  
the superintendent will see that this  
is cared for during the meeting of  
the association.

HISTORY OF WALLERVILLE  
BAPTIST CHURCH

In the year of 1841, a few people  
from the Carolinas came to form  
a community, which became Waller-  
ville. They were the Sloans, Baileys,  
Mitchells, and Colemans. In a few  
years enough had settled to form  
a small community, and they, like  
many of the pioneers, believed in  
worshipping God wherever they  
went. So in the year of 1854, a small  
group of them got together and  
built a brush arbor, and invited a  
preacher to preach for them in a  
meeting. Out of this meeting came  
the felt need of a church organiza-  
tion, so they met together to pray  
and discuss the matter of organiz-  
ing a New Testament church. After  
much prayer, and feeling led by the  
Holy Spirit, they decided to organize  
a church. They gave the church the  
name, "Mount Pleasant Baptist  
Church," which is a Bible name, be-  
cause it was a pleasant place for  
their souls.

After the organization of the  
church, they realized the need for  
a place to worship in, so they pur-  
chased two and one-half acres of  
land from the Mitchell estate for  
\$35.00, and began to plan for a  
building. They all got together and  
hewed logs for the building. The  
first building was of logs, and the  
seats were made of split logs, with  
peg legs.

There were several religious  
negroes in the community, and they  
built a side shed to the church on  
the west side, and left that side of  
the main church open, so the slave  
negroes could come and worship with  
them. They realized that the negroes'  
souls needed salvation, as well as  
the white man's soul. This first  
old building stood for a long time,  
and was replaced by a better build-  
ing about 1880. It was built so  
high off the ground that the hogs  
and sheep could get under it and  
sleep, and stay out of the weather.  
It became such a refuge for the  
animals, that many gathered there,  
and stayed under the church until  
the fleas got rather plentiful, and

got into the church, and made it  
very unpleasant for the congregation  
and preacher. In the year of 1884,  
brother George Potter, the pastor,  
remarked that he could talk above  
the babies' crying, but he could not  
talk above the barking of the dogs;  
so he asked the church to appoint  
some one to keep the dogs out of  
the house, and quiet during the  
service. A lad of eighteen years, by  
the name of Johnny Coleman, was  
appointed as official dog-keeper, to  
keep the dogs out of the church  
during services.

These pioneers faced many prob-  
lems and difficulties, but they held  
out, and carried on for the glory  
of God in a great way. The church  
has grown from this group to 200  
members. This church has been one  
of the strongest in the county ever  
since its existence. For over 50  
years it has had a Sunday school  
every Sunday in the year. Over 50  
years ago, two or three families  
covenanted together that they would  
attend Sunday school every Sunday,  
regardless of weather conditions,  
and they would go out and gather  
the children of the community in  
their wagons, and bring them to the  
church. This has been an evergreen  
Sunday school ever since.

In 1909, the third building was  
constructed, but a few years ago  
it was almost wrecked by a storm.  
It was repaired and stood until 1937,  
at which time the Rev. Percy Ray  
laid on the hearts of the members  
the need of a new building, with  
Sunday school and training rooms  
in it. The old building was just a  
one-room church, and for Sunday  
school rooms they used an old school  
house nearby, which was purchased  
in 1923, and moved on the grounds.

The people responded to the ap-  
peal of their pastor, and began the  
work, which resulted in a brick  
veneer building, with a concrete  
basement, containing ten Sunday  
school rooms. The present building  
was built and paid for in one year  
by the people, and dedicated the 5th  
Sunday in May, 1938, with Dr. J. B.  
Lawrence preaching the dedication  
sermon, at the close of which the  
church gave \$60.00 for Home Mis-  
sions.

The pastors of the church were  
as follows: Dr. J. B. Gambrell, Isaac  
Smith, Louis Ball, Geo. Potter, Rev.  
Thompson, Dr. J. E. Buchanan, E. L.  
Wesson, T. A. J. Beasley, Dr. G. W.  
Duncan, S. V. Bullett, J. R. Sumner,  
W. T. Darling, H. J. West, and F.  
Z. Huffstatler. Under the leader-  
ship of such men as Gambrell and  
Smith, the church could not help  
but grow. The church has held its  
standard high all the way through,  
recognizing no authority save that  
of the holy Word of God and the  
Lord Jesus. If the members failed  
to live up to the expectation of the  
church, an apology was required  
and a promise made to do better.  
The church has had to withdraw fel-  
lowship from a number of members  
all along the way, for not living  
up to the church rules. However, the  
church had grown slack in its dis-  
cipline until the present pastor  
came, and he led the church back  
to church discipline. Since his com-  
ing as pastor, 12 were brought up  
at one time for attending a dance,  
and were required to make apologies  
to the church. Others have been

brought up and found guilty, and  
refused to make apologies, and the  
church withdrew fellowship from  
them. When the present pastor first  
came, one brother showed an ugly  
spirit because things did not go his  
way in the church, and he would  
not come back to church for over a  
year. When he did come back, he  
tried to raise a fuss in the church,  
and the church withdrew fellowship  
from him. It still holds high its  
standards, and whoever joins will  
have to live right or get out.

In the early days Dr. J. B. Gam-  
brell taught school in Wallerville.  
On the grounds of Wallerville Church  
the College for Girls of North Mis-  
sissippi was first discussed. Brother  
Lowrey and brother Gambrell were  
talking and brother Lowrey spoke  
of the need of such an institution.  
Brother Lowrey asked brother Gam-  
brell to start the institution, but Dr.  
Gambrell said, "No, you start it, be-  
cause I have just been appointed  
a state worker." This is the only  
reason why Blue Mountain College  
was not started and built in the  
Wallerville community.

About the year 1900 a group of  
women felt the need of a W.M.U.  
and they met and organized one, and  
it has grown all of these years. The  
women have done and are doing a  
great work for the Lord Jesus.

Since the coming of Percy Ray  
as pastor, the church has grown  
rapidly, spiritually and otherwise.  
He has baptized over 100 in the  
last three years. A Training Union  
has been organized since his com-  
ing, and has grown to one of the  
largest in the county.

The church believes in prayer, and  
sticking close to God's word, being  
led of the Holy Spirit, letting Christ  
be supreme, taking the New Testa-  
ment as its rule of government, old  
time conviction, repentance, con-  
version, change of heart and life,  
and a regenerated membership, and  
will continue to believe this until  
Jesus comes.

The pastor keeps the church mis-  
sionary-minded, and the church gives  
15% of all that comes into the  
church to the Co-operative Program.

Rev. J. H. Sherman reports 16 re-  
ceived for baptism in a meeting at  
Cagle Cross Roads; at Elam seven  
by letter and seven by baptism;  
Riverside Church greatly revived;  
also good revival at Pine Grove;  
nine for baptism at New Hope. He  
is this week in a meeting at Pil-  
grim Rest Church.

Pastor J. S. Deaton closed a two  
weeks' meeting in Daniels Church,  
Hinds County, Sunday night. There  
were 24 additions to the church, of  
whom fifteen came for baptism. The  
pastor preached. The best feature  
of the meeting probably was that  
the church was greatly revived. Five  
were added to the church at the  
closing service. Brother Deaton has  
welcomed 53 new members in the  
past four months, the period of his  
pastorate.

## A GUIDE TO BUYERS

Bibles, books, hymnals, church sup-  
plies advertised or announced in this  
paper may be ordered from our store  
at publisher's prices.

## BAPTIST BOOK STORE

500 EAST CAPITOL ST., JACKSON

# BROTHERS, ALL, AT WORLD CONGRESS

By Marel Brown

The Rev. Joseph Novatney could not wait for questions, but as we sat alone in the sunny south bleachers Wednesday morning, he launched immediately into his impressions of Atlanta. "I must tell you three things that have happened to me," he said.

"Just like a minister," I smiled, "always three points to every sermon."

"Yes, and this sermon is on brotherly love. Well, Point Number One: Coming down from my present home in East Orange, New Jersey, I break my watch, not much, but it would not run. I go into a watch repair shop near the Auditorium Saturday morning, the man repairs my watch, I ask him, 'How much?' He looks at my Alliance badge and heard my European accent and says, 'No charge at all. And God bless you!' Think of it, he would not let me pay.

"Now, Point Number Two: As I try to come from Auditorium out here to Ball Park Saturday afternoon I lose my way. I stop a man and his little girl and ask if he can tell me where to get street car. He looked at my badge and say, 'Wait here with me.' Then he stop a taxi, we all get in. When we get to Park he pay the taxi fare and would not let me pay."

"Now, Point Number Three: 'I go out of Ball Park, very tired. I am, oh! so tired and very hungry. I go across the street to Sears, Roebuck but everybody else already go there. I go up the street and every place to eat is packed. So I go to a policeman and tell him how very tired and hungry I am and ask where is closest place I can sit down and eat."

"Then he say, 'You go up to next corner, down the street to a certain number, tell them you are my friend—and he told me his name—and that I sent you to have lunch with them.' I follow his instructions and they take me right in, give me good lunch and let me rest. I say to you, where on the whole earth would you find a better sermon on 'Brotherly Love' than I have experienced right here in your beautiful city?"

Mr. Novatny has been in New Jersey several years as a professor at the International Baptist Seminary and is representing the American Czechoslovakian group. When I asked him to tell me something about the present conditions in his country he told of his new book, "The Baptist Romans in the Heart of Europe," which gives the most up-to-date true picture of his people. Dr. Rushbrooke wrote the introduction to the book, and several chapters have been reprinted in various religious journals.

"Of course, most Czechs now wear international dress, but there are several native costumes. We have many interesting customs and the one your people might like best is the bridal custom. Friends of the bride crown her with a golden crown before she goes to the ceremony. Her mother gives her a beautiful white silk handkerchief on which she wipes the tears on her wedding

day; for every bride should be sorry to leave her family and friends and go to a new home. Then the white handkerchief with the tears still on it is placed in the bottom of the beautiful inlaid chest which her father has given her to keep her personal treasures in.

"Then, as is often the case the world over, when later she and her husband have a little quarrel and he sees she is getting older and not so rosy-cheeked, she gets out her white handkerchief still with the tears of her bridal day on it, flaunts it in his face to remind him of her beauty and how he loved her that day."

"And does the white handkerchief work any miracle?" I asked.

"Oh, yes, indeed. The husband remembers, he forgives her, he loves her again and they go on very happy—until she has to get out the white handkerchief again. Finally, when she is old and dies, her grandchildren take the white handkerchief, wipe it across her closed eyes, place it in her hand and it is buried with her.

"After when I am marrying Czech couples in America I wish for them that their love will remain, even as the white handkerchief is a symbol of love in their native land."

There are about thirty-five hundred baptized believers in Czechoslovakia. "We are slow to baptize them and so we always have many more people attending our church services than there are members. Here if you have a church of one thousand members, maybe you have three or four hundred each service. There if we have a church with thirty members we have a hundred or more who attend every service."

Mr. Novatny's parting word was: "I am been very thankful that all the people who have talked to me here in Atlanta are so very sympathetic with our Czech situation."

## Friend from Finland

The Rev. A. Sundquist is the only representative from Finland to the Alliance. I have seen him several times at the sessions and have been impressed with the serious attention he gives to the great messages from the platform. It was only on Tuesday morning that we had opportunity to talk together about his beautiful land.

Mr. Sundquist came over on the party that Dr. T. G. Dunning has conducted. They came through the western North Carolina and Tennessee mountains and he was most impressed with the beauty of the scenery.

"How do our southern mountains compare with the mountains of Finland?" I asked.

He laughed, "Well, you see, most of our mountains are in the north of our country and I have not traveled much in the mountain section. But I like your mountains and think you have a very beautiful country." Again I learned that a country far away is a great big country, so large that one of its very active pastors has not covered it yet.

"We have some hot weather in Finland, but not very much," said this Finnish visitor, and he wiped perspiration as we stood in the broiling sun of a mid-July day. "But we do have very cold weather and

plenty of opportunity for many winter sports."

There are two Baptist unions in Finland, one of Finnish speaking people numbering about a thousand, with eighteen churches; the other of the two thousand Swedish speaking people, with thirty churches. Mr. Sundquist is representing both Unions. Dr. Nordstrom had just finished his address and Mr. Sundquist said: "He was my teacher in Bethel College in Sweden."—Christian Index.

—BR—

## SOUTHSIDE BAPTIST CHURCH ORGANIZED

—O—

After a strong evangelistic sermon by Dr. J. W. Middleton Monday evening, August 7th, a new church was organized in Jackson, Miss. The church took the name of Southside Baptist Church.

Dr. P. I. Lipsey acted as moderator. Representatives were present from First Baptist Church, Griffith Memorial, Northside, Clinton and other churches whose names we did not get.

I wonder how many of you ever saw a baby when it first started walking. Well Southside Baptist Church is a baby church just starting out, but it must have help just like a little baby when it first starts walking. How can you help? There are many ways. You can pray for this church and its members, and for a location for the church building. I know every God loving Christian will do that, but there is something else you can do, and that is this: every God loving, God fearing Christian can give of their money to this baby church. I know Christians that love the Lord and love to see lost souls saved will be glad to give of their money to this church. Already souls have been saved through the efforts of this little church and just one of those souls will be worth far more than the place of worship will cost.

The locality of the Southside Baptist Church is in a very needy field, a field which has been neglected for many years, by the Baptists of Mississippi. The people are hard working people but love the Lord. They want a church but they are not able to buy a place and why should they try to bear all the load when there are Baptist people that could buy the place and then have plenty left for life. I believe that God is going to put it upon the heart of some lover of lost souls to buy this place for Southside Baptist Church. Do you want to be one of those that want to help this little church get started off? The person that gives to this little church will be giving to one of the most worthy causes in the state of Mississippi. May I suggest to every pastor in Mississippi that they tell their people what a needful field this is and take an offering for this little church. The people are poor and have to work hard for their living like the rest of us, but are willing to give of their little means toward buying a place of worship. If the Baptist people of Mississippi would give the place of worship this people would be able to go forward with a great work for the Master. In looking back over the work I can see how God has led step by step.

We need \$2,000 for the place and that is not much for Baptists of Mississippi. Do you want to be one of those that help in securing a location for the church? How much can you give? Do you want to give it all or do you want to give half of it? Better still, bring that gift at once, even today. Wont you do that? Dear pastors wont you give your people a chance to give? May God bless every person that reads this.

The Southside Baptist Church wants to thank each and every one of you for the gift you are going to send. May God's richest blessings be yours. Pray with us and for us in the work here for we realize we have a hard field.

Thank each and every one of you. —Percy M. Cooper, Pastor.

## UNION

—O—

We had two gracious services here at Union Sunday, August 13. Two came by letter at the morning hour. Our Sunday school attendance was 172 and the B.T.U. 55.

Our B.T.U. director, brother Charles Foster, led us in a fine study course last week with above 20 taking the examination. The number was somewhat smaller than it otherwise would have been due to the fact that a number had already taken the books offered.

The Vacation Bible school is off to a splendid start with 104 present for preparation day and the parade last Friday and 130 present Monday for the first day of the school this week.

A very delightful surprise awaited the pastor and his family at the pastor's home following the mid-week prayer service August 2, in the form of a linen and grocery shower. A large number of the members and friends of the Baptist Church were present to witness the opening of the packages and view the large quantity of select groceries. Words are all to inadequate to express our sincere and grateful appreciation to each one who had a part in this lovely expression of welcome.

Many indications of a successful revival meeting the latter part of this month are in evidence. Brother R. K. Corder of Philadelphia, will preach twice daily and brother Gordon Sansing of Hickory and Lake will lead the song service August 27-Sept. 3.

With every good wish and sincere interest and prayer for the advancement of our Lord's work in Mississippi,—Lawrence B. Cobb, Pastor.

—BR—

## BAREFOOT

—O—

How fine it is to be able to write every member of our church through the Baptist Record.

Possibly some of our members were not present on Sunday, Aug. 13th, and do not know that the church voted to adopt the Every Family Plan, which means that every member will have a copy of the Record every week. Let us read it and learn more about our Baptist work around the World and then let us do more.—E. N. Patterson, Pastor.

Thursday, August 24, 1939

## ADDRESS

By Dr. Roland Q. Leavell  
Before the Baptist World Alliance,  
Wednesday Morning, July 26,  
1939, Atlanta, Georgia

This congress of the Baptist World Alliance offers the nearest possibility for a repetition of Pentecost that Baptists have ever known. Like the gathering in Jerusalem, we are gathered here, devout souls, from almost every nation under heaven. This meeting has convened in the midst of a territory where revival fires are burning and evangelistic victories are being won day by day. Last year was the greatest year in soul-winning and baptisms that Southern Baptists have ever known. Previously our peak year was 1921, when we baptized 233,571. In 1936 we had fallen back to the low record of only 191,993. We turned back in 1937, when we baptized 204,567. During 1938 we won to Christ and baptized 256,814 people. This indicates an increase of 52,247 above the previous year.

The Baptists of the world are now in the very middle of what may be called Christ's second campaign to win the world. Christ's first campaign to win the world was during the first three centuries when the Roman world was brought to Christianity. The Holy Spirit used the witness of the Christians through the Greek language for communication, the Roman roads for transportation, and the Jewish dispersion with their monetheism as a foundation for the Christian belief. Today we have communication, transportation, and the dispersion of Baptists over the world, such as the Christians of the early centuries never dreamed of.

Christ's second campaign began about a century and a half ago with the missionary movement under Carey, Judson and Rice, and the great revival of 1800 in America. It has continued now just half as long as Christ's first campaign. There is an open world door, and there are many adversaries. God grant that the messengers from this world congress of Baptists shall go back to their homes, seeking under the Spirit to bring the Kingdoms of this world to allegiance to our God and his Christ.

We rejoice that the Baptist World Alliance is proposing a five-year program of world evangelism between now and the next congress of the Alliance. This program should be clearly defined in its objectives and purposeful in its methods. Personal soul-winning should be its basic activity, the churches should be its organized force, the Holy Spirit should be its power, the Kingdom of God should be its ideal, and the glorification of Jesus should be its ultimate aim.

We rejoice to believe that on December 31, 1939, the day of world prayer for a world revival, more Baptists will be on their knees praying for the salvation of souls than ever before in our history.

We would rejoice to see the Baptists of the world organize a world preaching mission to be promoted by evangelistic preachers of the various nations, going into the churches and mission stations of all the continents of the earth, inspir-

ing the people in soul-winning, encouraging the preachers to aggressive evangelism, and winning the lost to Christ.

In spite of world conditions of war, tyranny, persecution, and pagan aggression, victory is in the air. He that is for us is more than they who are against us. When we survey the world we say, in the words of Dr. E. P. Alldredge,

"World need! World need! World need!

How we feel, dear God, the dread chill of it,

And the dearth and the death and the debt of it;

The vast sweep of it;

The great deep of it;

And the wear and the tear and the care

That breaks now the sad hearts everywhere!"

When we think of the love of God seeking to find lost men, the saving grace of Christ to redeem lost men, the divine power of the Holy Spirit to regenerate lost men, and the world fellowship of Baptists to win lost men, we answer,

"World need! World need! World need!

We thank thee, dear God, for the chance of it;

For the reach and the risk and the romance of it,

The high hope of it,

The strong cope of it;

For the way and the sway and the stay

That comes now for the task for today."

## OBSERVE FOCUS WEEK

The order of Royal Ambassadors celebrated Focus Week, August 13th to August 19th, beginning Sunday, August 13th in a service at the morning preaching hour. The theme of their program presented to the church was "The Value of a Boy." The church was beautifully decorated in the R.A. colors, royal blue and gold, using gold marigolds and zinnias in blue vases. Reserved seats for the boys and their parents were marked with colors.

Mrs. Jeff Walters, the Young People's director of the W.M.U., had charge of the program. A most impressive devotional on the theme "There is a lad here," John 6:9, was given by Edward Ruffin, followed by a message in song by R.A. Billy Watson. After singing "King's Business," the R.A. hymn, a group of R.A. boys with the help of T. J. Walters, Mrs. Hollie Dennis and Mrs. S. M. Thomas, gave a very touching playlet, "The Value of a Boy." In closing the boys repeated their commission declaration and allegiance.

Monday afternoon the Emma Leachman circle of the W.M.S. that sponsors the Royal Ambassadors, were hostesses for the R.A.'s. The boys presented a very inspirational program. The Junior R.A.'s gave a splendid playlet on missions under the direction of Mrs. Hollie Dennis. After the program a delightful social hour was enjoyed.

Wednesday morning the R.A.'s, with the other young people went to Laurel to the Associational Young People's Rally which was held at the First Baptist Church.—Mrs. Jeff Walters, Director.

## BLUE MOUNTAIN

The summer convocation of Blue Mountain College was held this afternoon in the general reception room of Whitfield residence hall when thirteen graduates were awarded the degree of bachelor of arts. Including the fifty-eight graduates who received their degrees May 31 this makes a total of seventy-one students to graduate from Blue Mountain this year.

Dr. Charles D. Johnson, of Baylor University, Waco, Texas, and chairman of the education commission of the Southern Baptist Convention, delivered the commencement address, his topic being "Educational Leadership in a New Social Era." The graduates were presented by Dean Ernest H. Cox. President Lawrence T. Lowrey conferred the degrees. A vocal solo was rendered by Miss Dorothy Hines, Saulsbury, Tenn.

Degrees were awarded to the following graduates: Thelma Gertrude Byrd, Myrtle; Jessie Mae G. Cook, Lorena Mitchell, Blue Mountain; Norma Dunn Hudson, Nan White and Wardie Wilson, New Albany; Flora Dell Hughes, Brilliant, Ala.; Bessie Shepherd Shoemaker, Water Valley; Carolyn Wise Speed, Lepanto, Ark.; Laura Elizabeth Truitt, Minter City; Marguerite Vanderburg, Clinton; Frances Ada Walker, Memphis, Tenn.; Allie Atkins Wallace, Oakland.

## "AUNT MOLLY" MAGEE

On the eleventh day of June, 1939, God called from our midst, one of our devoted and faithful charter members, Mrs. Molly Magee.

"Aunt Molly" united with the Baptist Church early in life and remained a consistent member until death. Therefore, the members of Dinan Baptist Church, express this sense of loss in the passing of our loyal member.

We therefore express to her family and friends our deepest sympathy and may God's blessings abide with them always.

Be it resolved that a copy of these resolutions be placed on the church minutes, a copy furnished the family, the Tylertown Times and the Baptist Record.

Maude Bullock,  
Julia Magee,  
Lois Magee, Committee.

## DAILY VACATION BIBLE SCHOOL

A joint Daily Vacation Bible School of Black Water and Center Ridge Baptist Churches was held in the home of Mr. and Mrs. W. W. Mosley for five days. Rev. O. R. Mosley, Mrs. W. W. Mosley, Misses Estell Bruce, Hettie Gene Mason, Katherine Norman, Imogene Long, Syble Hudnell, Francis McCoy and Mrs. R. C. Mosley were leaders.

The school was taught in the afternoon from 2 till 4:30 o'clock. We had an enrollment of 47 pupils, 9 workers. Average attendance 47 3/5. This fine group of young people were punctual and manifested much interest. At the close of our school we had three to come on profession of faith. We plan to hold a two weeks' school in 1940.—Mrs. W. W. Mosley, Dekalb, Miss.

## FROM PROGRAM COMMITTEE

Our State Convention last year appointed brethren William O. Beaty, Charles O. Cook, W. C. Howard, T. W. Young and H. L. Martin as its Committee on Order of Business for the session of the Convention to be held with Calvary Church, Jackson, November 14-16, 1939.

This Committee will begin its work early in September and I am writing to ask that any brethren who wish to offer suggestions as to the Convention program who, for particular reasons, would like for the Committee to provide any special time for the consideration of any matter, shall write me as soon as possible.

Of course the Committee can hardly hope to comply with all requests and suggestions but we shall do our best.—H. L. Martin, Chairman, Committee on Order of Business, Senatobia, Miss.

## SOUTH McCOMB BAPTIST CHURCH

We recently closed one of the greatest revivals we have ever experienced with Rev. Barney Walker, evangelist, doing the preaching and Mr. Otis Thompson leading the singing. We had eleven additions to the church with large crowds attending all the services.—R. R. Jones, Pastor.

On the question of Baptists in the World Council of Churches, we quote from the report of Commission No. 3, of which Dr. W. O. Carver of the Southern Baptist Seminary was Chairman: "Our responses indicate that Baptists have definite and reasoned fears that membership in the World Council would probably be embarrassing. First, because we should be associated with representatives of churches which discount the convictions and practices of Baptists. Second, some of these churches are actively engaged in the persecution of Baptists, and in efforts to hinder their growth, in some cases to destroy their existence in given areas. A very large if not majority membership in the Council would be representatives from State churches. Baptists regard State churches as, in principle and in history, so at variance with the essential character and function of the church as to cause fear that the range of co-operative thought and action would be too limited for our effective participation. Third, because the hierarchical and sacramentarian concepts of influential members of the Council, clashing so radically with Baptist understanding, would make difficult sympathetic approach to many questions likely to come before the Council."—Ex.

Tourist (at roadside spring): "Is this cup sanitary?"

Native: "Must be; everybody uses it."

**DON'T Scratch!**  
You risk infection!  
To quickly ease the  
stinging itch, soothe irritated skin,  
and aid healing, apply comforting  
**RESINOL**

# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Something has happened that I regret more than I can tell you. Some of the letters which were to have been in last week's paper were lost somewhere between the printer's office and the Baptist Record office. I have no copy of these letters and the readers of the Children's Circle will never have the benefit of them unless you who wrote and failed to see your letter in the paper, will be good enough to write again. All of us will appreciate it if you will help us out this way. We do not want to miss the letter of a single member of the Circle, because we have been so proud of the interest you are showing. None of the contributions have been misplaced, for I have a record of those in my account book, but we do want your letters, too. We hope you will be forgiving and write again.

We are holding the second of Mr. John Lipsey's stories about bears in Yellowstone Park until next week. But you may expect it then.

And something else! When you write, remember! Remember what? The orphanage and our Baptist Bible Institute scholarship, of course.

With love,

Mrs. Frances Steele.

Montrose, Miss.  
August 8, 1939.

Dear Mrs. Steele:

I am a little girl ten years old. I will be in the fifth grade when school starts. Our school will start August 14.

I go to Sunday school every time that I can. Mrs. Henry Smith is my teacher. I am a junior. Our pastor is Rev. J. E. Wills. Our revival meeting was the second Sunday in July. The preacher was Rev. W. A. Green. We had Rev. D. A. McCall Sunday morning.

This is my first time to write but I hope it isn't my last.

Your new friend,

Bobbie Nell James.

P.S.: We received 5 for baptism. My brother was one of them.

You are already going to school, Bobbie Nell, if it began the fourteenth. I know you were glad when your brother joined the church. F. L. S.

Cleveland, Miss.

Route 2,

August 10, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. We take the Baptist Record. I am a girl ten years of age but my birthday is August 15th. I will be in the fifth grade next session. I go to Providence Baptist Church every Sunday.

I am sending a puzzle. Answer each question, then take the first letter in each answer and it will spell a book in the Bible.

1. Who denied Jesus when the cock crowed twice?
2. What man's strength was in his hair?
3. Who was Moses' brother?
4. Who was the seller of purple?
5. Who led the children of Israel across the Red Sea?
6. Who desired wisdom?

Your new friend,

Bula Mae McNeer.

This is an excellent puzzle, Bula Mae, and I hope many will answer it. We are too late to wish you a happy birthday, but doubtless it was a happy one.—F. L. S.

Ocean Springs, Miss.  
August 10, 1939.

Dear Mrs. Steele:

Here I am again with my little mite for the orphans. Yes, dear lady, Samson was the judge I referred

to. You win. The Baptist Record of last week has so much good reading in it. I am still enjoying the great and glorious news. I would have loved to be able to attend that wonderful gathering at Atlanta, but health denied the pleasure. I have lived in Atlanta, attended church services in the Georgia Baptist Tabernacle, also the Capitol Avenue Church. I had charge for a while of the Gideon Mission just across the street from the old Union Depot, west on White Hall Street.

Sincerely, as ever,

C.A.P.

How you would have enjoyed attending the Baptist World Alliance! From all reports it was a great meeting. We are deeply appreciative of your continued help in our work.—F. L. S.

Shubuta, Miss., Rt. 1  
August 12, 1939.

Dear Mrs. Steele:

This is my first time to write to you. Mother has taken the Baptist Record for nearly two years. I always enjoy reading the Children's Circle. I go to church every church day. Our meeting has just closed. I went to every sermon, didn't miss a one. We little girls and boys sang three songs every night of church that Mother had taught us.

I'm eight years old and have one little brother. We have a pet kitten apiece that our Aunt Mary Lou gave us. Our dog is named Queen. I go to school every day when it begins. I'm in the fifth grade. My mother is my teacher this year. I'm sending a dime for the orphans. I hope to see this in print.

Your new friend,

Mary Joyce Graham.

Mary Joyce, this attractive stationery which you use with its pictures of little boys and girls waving their letters must have been a birthday present. We're glad that you didn't forget the orphans.—F. L. S.

Drew, Miss.

August 12, 1939.

Dear Mrs. Steele:

This is the first time I have written to you. I have enjoyed reading the "Children's Circle." I'm enclosing ten cents for the orphans. I really enjoyed reading today's story. I'm in the sixth grade and am ten years old. May God bless you and all the members of the Circle. I do wish I could meet you and all the members.

Your loving friend,

Jacqueline Bramlett.

Who knows, Jacqueline, maybe some day we shall meet. Wouldn't it be an interesting gathering if all the members of the Children's Circle could get together! Accept our thanks for this offering.—F. L. S.

Wiggins, Miss.

August 13, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle, so I'll make it short. I would like to be a member of the Circle. I enjoy reading it very much.

I am a girl thirteen years old and will study the eighth grade next session. I am a member of Wiggins Baptist Church. I go to Sunday school and B.Y.P.U. every Sunday.

Here is ten cents for the orphanage. I must close, hoping to see my letter in print and hoping to write again sometime.

Your new friend,

Ouida Varnado.

From now on, Ouida, we are counting you as one of the Circle members. We will take pleasure in adding your contribution to the gift which we send the orphanage. Thanks.—F. L. S.

Hattiesburg, Miss.

Route 4,

August 13, 1939.

Dear Mrs. Steele:

This is my first time to write. I am nine years old and have become interested in your Children's Circle. I read your section every week. I am sending a small offering to be used where most needed.

Your new friend,

Bettie Sue Aultman.

Thank you, Bettie Sue, for having a part in our work. Since our scholarship fund is in need, I think I'll place your gift there. We're glad you enjoy the Children's page.—F. L. S.

Cleveland, Miss., Rt. 2  
August 15, 1939.

Dear Mrs. Steele:

This is my first time to write. I am a little girl twelve years old and will be in the 5th grade when school begins. I go to Sunday school every Sunday and to G.A. every second Wednesday.

Your new friend,

Mattie May Brassfield.

You'll soon be busy with school work, Mattie May, but don't get so busy that you forget the Children's Circle.—F. L. S.

Batesville, Miss.  
August 15, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am ten years old. I am in the sixth grade. I am about 4 feet, 4 inches. My hair is brown. I have blue eyes. I am not a member of the Children's Circle, although would like to join.

Your new friend,

Betty Sue Meek.

P.S.: I am sending five cents for the orphanage.

Bettie Sue, just consider yourself a member of the Children's Circle, for you have done all that is necessary to join. We are glad to have you and are grateful for this offering too.—F. L. S.

Terry, Miss.

August 15, 1939.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. As I saw my letter in print, I am writing again. I went to Sunday school Sunday. My little cousin from Memphis is visiting us. He is ten years old and will be in the fifth grade when school starts. My sister and I have a pet chicken named Shing.

Your friend,

Jo Ella Hale.

P.S.: I am sending a dime for the orphans.

Thank you for this postscript, Jo Ella. Are you going to let anyone eat Shing when he gets to be frying size?—F. L. S.

Terry, Miss.

August 16, 1939.

Dear Mrs. Steele:

This is my first time to write. I am a little girl seven years old and will be in the third grade next session. My birthday is October 16.

I like to play dolls with my little brother. He is five years old and will start to school this year. I go to Bethesda Baptist Sunday school. My teacher is Mrs. Johnson. We have been taking the Baptist Record for a long time and I enjoy reading the letters very much. I have three sisters and two brothers. They do not know I am writing to the Circle. I hope they will see my letter in print.

I hope to have some money to send next time.

A little friend,

Lucile Packer.

Be sure to tell us what those sisters and brothers said when they saw your letter, Lucile. Is brother excited over starting to school?—F. L. S.

Terry, Miss.

August 16, 1939.

Dear Mrs. Steele:

May I join the Children's Circle? I have been reading the Circle for a long time and enjoy it very much. I am a girl thirteen years old and

will be in the ninth grade when school starts.

I am a member of the Bethesda Baptist Church and I go to Sunday school and church almost every Sunday. Our meeting starts August 20.

Mr. R. A. Langley is our pastor. Mr. Langley has Mr. Riser to help him with the meeting.

I have three sisters and two brothers.

I haven't any money but I hope to have some next time.

I hope to write more next time.

Your new friend,

Lillian Packer.

Lillian, we are pleased to receive this newsy letter from you. I think Bethesda Church is about eighteen miles from where I lived when I was your age.—F. L. S.

Batesville, Miss.

August 16, 1939.

Dear Mrs. Steele:

This is the first time I have ever written to you. I am ten years old and will be in the sixth grade this term.

I belong to the Lee G.A. We do many interesting things. We help people who need help and have ourselves a good time at it.

I have a dog and two kittens and play with them a lot. My dog goes with me to the Lee G.A. a lot. I am enclosing five cents to be used to help the orphans. It is not much but it is some.

Sincerely,

Bonnie Jean Dacus.

I've noticed, Bonnie Jean, that the people who do the most to help others are the happiest, so it is no wonder that your G.A. has a good time. Your dog is about as religious as the one I know that attended D.V.B.S. Thank you for your offering. Of course, it will help.—F. L. S.

The small girl was on a visit to aunt and grandmother.

"Grannie," she said, after her aunt had left the room, "how old is Aunt Agatha?"

"I couldn't tell you dear," answered the old lady, "without looking it up in the family Bible."

"Gracious!" gasped the child, "is she old enough to be mentioned in the Bible?"

The three New York business men were enjoying a vacation in the Maine woods. Each one had a reputation as an angler. On one excursion it was agreed that the one who caught the first fish would pay the dinners that night. One of them, a Scotchman, relating the story later, said: "Would you believe it? Those chaps both had bites, and would not pull up their catch."

"I suppose you lost, then," said the listener.

"Ah, no! My hook wasn't baited."

Professor of English: "Correct this sentence: 'Girls is naturally better looking than boys.'"

Pupil: "Girls is artificially better looking than boys."

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. . . . . JACKSON, MISS.



Yazoo City Intermediates who gave demonstration Sword Drill at one of the Associational Baptist Training Union meetings. Front row, reading from left to right: Josie Lee White, Ruth Stringer, Mary Louise Meisenholder. Back row: Louise White, Mabel Frazier, Jewel Frazier.

## Baldwyn Re-establishes Training Union Work

Something new under the sun! For some time the Training Union work in the Baldwyn church, for special reasons, was discontinued, but for a month or more plans have been underway to re-establish it. Pastor Patch has conceived the idea that the Training Union is a vital part of the teaching program of the church, and so those who are interested in promoting the Sunday school should also be interested in promoting the Training Union. As a result of this conviction the Sunday school officers and teachers have been challenged to assume leadership of the Training Union and they have accepted the challenge. Dr. C. V. Grisham, Jr., Sunday school superintendent will serve as Training Union director, the other general officers in Sunday school will take over the corresponding work of the Training Union. Superintendents of departments in Sunday school with their teachers will be the leaders and sponsors in the unions of corresponding ages with whom they work in the Sunday school. This is a new experiment, if you may call it that, but one that seems to have merit to it and we shall watch the progress with interest, believing it is going to prove a great success. It was the pleasure of your State Secretary to spend two days with this splendid church recently and help get the Training Union set up, all leaders seemed to be enthusiastic, and the work started off on Sunday night, August 13th, with promise of proving a great blessing to the entire church and community.

## Hebron In Jones Maintains Senior Union

Through the interest of Miss Elizabeth Pickering the young people of the Hebron church in Jones County

were organized into a Senior B. Y. P. U. at the beginning of the summer, and have carried on in a splendid way, ministering to all the young people in the community. Miss Pickering has been teaching in Hollandale and while there led a union in the church. Her interest in young people and Training Union constrains her, even during her vacation to continue her work with them. She feels that this union in Hebron will carry right on after she has gone to her school this fall.

## Jackson County Elects Director

At the last fifth Sunday meeting of the Jackson County Association Mr. Cecil E. Smith was elected to the office of associational director. Mr. Smith has had experience as director in a local church, as group director in a large associational Training Union, and as president of one of our District Conventions. He loves the work and during the coming year we will look forward to seeing a progressive program promoted. With such leadership we should be able to list Jackson County as one of our 100% counties, meaning that every church has a Training Union.

## Vicksburg First Church Enlargement Campaign

During the week of September 24-29 the First Church, Vicksburg, will conduct an enlargement campaign. It will be a campaign to bring in to the Training Union a large number of unreached church members. This will necessarily mean an increase in the number of unions, and shall look toward a more efficient Training Union program. Mr. Ralph Adams, Training Union director, has already begun the campaign, having added a new union for Junior Adults recently. Plans were also made to have two hundred present in a re-

cent meeting. Tabulated lists of possibilities are being made, and everything looks favorable for a successful campaign.

One more week remains of August, so if you have not already had your Mission Study for the month you can still arrange it and be numbered with that large number who step together in a statewide program. Let the pastor, the director, the Sunday school superintendent, some leader or teacher, or who so ever will, let him teach it. He who manifests most interest in Kingdom progress is he who knows most about the need and the plan—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

## NEW TESTAMENT DOCTRINE OF THE CHURCH

Address by Dr. Jno. R. Sampey, Louisville, Ky.

Twice only in the Gospels does Jesus refer to the church. After Peter's great confession our Lord exclaims, "On this rock I will build my church." Christ's church is built on a firm foundation and will abide victorious in spite of foes (Matthew 16:18). The reference here is not to a congregation, or to a group of congregations, but to Christ's Spiritual Church composed of all true believers. Christ is the head of his general church, but it has no external organizations on earth.

As soon as six men gathered about Jesus as disciples and helpers in his public ministry, we have the beginning of Christ's church. These men baptized those who believed on Jesus. Presently our Lord chose twelve whom he called Apostles, to be with him as permanent helpers. Later he chose seventy. Soon in different parts of Palestine there were groups of followers of Jesus, but, so far as our knowledge goes, without any definite organization, Jesus was to all these disciples both Lord and Master. The King moved among his subjects, but apart from the Twelve there were no officers and no definite organization. We hear of no local churches, unless Matthew 18:17 be evidence that an assembly of Christ's followers toward the close of his ministry had come to be called an ecclesia, or church. Even after our Lord's resurrection and ascension we wait some time in the story of the rapid multiplication of baptized believers before the inspired historian refers to them by the term "church." Not until the events connected with the death of Ananias and Sapphira does the word "Church" appear in The Acts (5:11). And yet no student of the Christian movement could deny to the followers of Jesus on the day of Pentecost the right to be called a church. Who could deny to the group of a hundred and twenty followers of Jesus in the proper room prior to Pentecost the right to call themselves a church? Immediately after Pentecost the great company of believers in Jerusalem observed faithfully the two ordinances of Christ's Church. Led by the Apostles, they won converts, worshipped together, gave alms to needy believers, and discharged all the functions of an

ecclesia. This multitude of believers under the leadership of the Holy Spirit was already functioning as the Mother Church of Christendom. As needs arose, new officers would be chosen to take care of a situation. The Apostles recognized the principle of the equal rights of all believers in the life of the church. They appointed the Seven to care for the poor widows, on the recommendation of the entire multitude. The Apostles ordained the men whom the whole church had elected. Already the number of men in the church in Jerusalem had risen to five thousand. They were all Jews, no Gentile having as yet been admitted to the church.

After the stoning of Stephen a great persecution arose "against the church which was in Jerusalem; and they were all scattered abroad throughout all Judaea and Galilee and Samaria, except the apostles" (Acts 8:1). After the conversion of Saul the arch persecutor, the historian writes, "so the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was edified" (Acts 9:31). This passage is almost the only Scripture cited to prove that the word "church" could be applied to all the believers in a province or district. The proof is far from adequate.

It is highly probable that all the believers were enrolled in the mother church in Jerusalem. It was this church which had been scattered throughout Judaea and Samaria. Some of them later had gone farther north into Galilee; but they were still members of the Jerusalem church. It was shortly after this that the scattered believers were organized into many churches, so that Paul could speak of them as the "churches of Judaea" (Galatians 1:22). The Jerusalem church thus became the mother of many local churches.

At no time do we read of the Church of Galatia, the Church of Asia, the Church of Judaea, but of "the churches of Galatia," "the seven churches that are in Asia," "the churches of Judaea." Throughout the New Testament era there is no hint of a provincial church, a national church, or a universal visible church. There is no hint of a diocesan bishop, and the only priesthood known in the first Christian century was the universal priesthood of all believers, with the one great High Priest whose ministry of intercession is so eloquently set out in the Epistle to the Hebrews.

The Greek word ecclesia is found in the New Testament one hundred and fourteen times. In three verses the reference is to the regular assembly of the city of Ephesus (Acts 20:32, 39, 41). In two passages the word is used of the congregation of Israel (Acts 7:38; Hebrews 2:12). In ninety-three places without ques-

(Continued on Page 16)

## FORK UNION MILITARY ACADEMY

A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

## THE UPLIFTING CHRIST

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(Continued from Page 7)

Some years ago it was my privilege to be shown through one of the great ship yards of our country. It was just after the terrible war of '14 to '18. I was interested, of course, in seeing the great machinery layout and the plan by which these monsters of the sea built to belch death upon a supposed enemy. But I was more interested in some of the more simple things. The friend who showed me through this ship yard, passed by a flat-car loaded with scrap iron, twisted and torn and bent and broken—all sorts and shapes and sizes, and as I stood and looked upon this car of scrap iron, I saw coming toward us another car upon which a great crane with a long extending arm reaching out over the car loaded with scrap iron. Upon the end of this great crane, there was a little instrument not so large, attached to it by ropes. It was lowered by means of the windlass back in the little house on the other car. It came down until it touched the rusty broken, burnt scrap iron. Then power was turned on, and a miracle took place. And what was lifeless still and useless scrap iron a little while ago took life and rattled and clattered and clashed, catching hold of this strange little box which had come to cut some of the pieces until when it was lifted from that level, it carried with it a third of a load of this scrap iron. Three trips and the car was unloaded. I turned to my friend and said, "That's a miracle, that's a parable." It explained itself thus—that car in front loaded with scrap iron is the world of humanity, broken burnt and twisted and bruised, and scarred and worthless. This great crane reaching out over it is a cross and that instrument let down to touch it is the man who died there. And in that same mysterious way, Power was turned on until what was worthless and lifeless and hopeless before, quivered and trembled in this dense of new power and literally clung to a cross and was lifted out of its present despondent state into a place of usefulness and worthwhileness. That is the miracle of the uplifting Christ. Christ in whom God with all His power, came in direct personal contact with the broken hearts and lives of human beings around the world and literally lifted them toward God. That is the uplifting Power of the Cross. Alas, we have taken the scrap iron in later days and used it to make highly polished machinery by the use of which we send human beings back to scrap heaps from whence he took the scrap iron. Again may I say that He lifts by His resurrection. Here again is a distinguishing fact and doctrine of Christianity. We have no tomb or sacred shrine to which the people of the world go and bow down to honor the founder of our faith. We have an empty tomb of which we rejoice to tell the world, for we say that He lives. He has been raised up—it was the lifting power of God that lifted him out of the tomb that he might live evermore. That lifting power is the one great and glorious doctrine which Paul loved to preach—the doctrine of the resurrection.

It is the lifting message, not only once a year at Easter-time, every Lord's Day morning ought to be for us the recounting of the story of the fact of the resurrection. It is the great moment when from the horizontal death which claims these bodies of ours, Christ can come to lift again into a larger and fuller life. It is the answer of the question of Job regarding man's living again after he dies. It is the answer of the hunger of the human heart—what is there beyond—the lifting up of the saddened faces of weeping mothers and loved ones comes in the fact that this Christ whom we love and serve and preach, lifts by his resurrection. "Because I live," said he, "you too shall live." And if He can lay down His life and take it again, He can lift us from that horrible pit which has been the gloomy nightmare of all the ages. We can for the hope which has come to the world, because He has been lifted from the dead. He lifts by His resurrection. Then may I say that He lifts through the power of His holy spirit. We speak too little of the marvelous power and presence of the Holy Spirit. Some fanatical interpretations have led us to neglect too long the lifting power, the present lifting power of the Holy Spirit who is just as vitally in the world today as was Jesus when He lived in the flesh. We have felt His power, we have seen the movings of that spirit, we have seen Him moving among the hearts of people until lightened and lighted by the Holy Spirit, people which sat in darkness have risen up because of a new light which they have seen. He will lift, and does lift, by the aid of the Holy Spirit in the hearts of men. It is such an occasion as this that gives us the lift we so much need as we go back to interpret to our people and to our own hearts, mind you, some of the great moments of gatherings such as this.

One of our well known, national broadcasters made a statement at a meeting a few weeks ago which I had the pleasure to attend, telling a story that I believe illustrates very well indeed what comes to us or may come to us in such meetings as this. He tells the story of a letter which came to the National Broadcasting Company a few months ago, written by an old sheep herder up in the hills of Idaho. The letter went something like this:

"I enjoy your program every week and I want to know if I could ask a favor of you. It's rather lonely up here and I haven't much to amuse me aside from the radio. No other human beings are near. I have an old violin which I used to play. Unfortunately, it has gotten badly out of key. I wonder if you would be kind enough on your program next week to stop long enough to strike 'A' so that I may tune my violin again and enjoy its music?"

When this letter was received at the headquarters for a moment it was thought about and then cast aside. A crazy invitation, a crazy suggestion, but after all perhaps, we might as well do it. So that night when the program was in progress, the statement was made that an old sheep herder up in Idaho had asked that they stop long enough to strike "A" on the piano in New

York that the man in Idaho might get the pitch for his violin. The uplifting Christ in a gathering such as this enables us from all over the world to strike "A" and to carry it back—the right pitch—to those instruments where the music has gone out, because in the long stretches in between, we have lost the tension, we have lost the key so the uplifting music does not come as it once did in life. There will go from this great gathering scores of hundreds of people who have heard the right pitch again and they will have felt the uplift of the Christ who has come underneath to carry them to higher heights. So it is that our Christ, the uplifting Christ, gathers his people together and telling them of His great love and His great sacrifice, gives them again another dying passion to go out to tell a world sorely and badly in need of His Message that they too may be turned to the right pitch. We have felt the uplifting of all of these services. We have felt that we were following one who knows His way. He knows the way because he traveled it. He knows the way because to Him there are no surprises. He continues steadfastly in the great building of His kingdom to the ends of the earth. We need now to know again our faith in His uplifting power, and not be allowed to bog down into the depths of darkness and disappointment in the world. Some few years ago to keep an engagement, it was necessary for me to go by plane from Oakland, California to Los Angeles. Early in the morning, I arose to go to the airport only to discover that a heavy fog had come in during the night and one could not see across the street. I called the airport and then waited for awhile and after a little while we decided to try it. The pilot loaded the passengers and we went out to the runway and warmed up the motors and then we started down the runway, finally off into the air and the fog. We circled about over the bay for awhile, but soon we came back and landed and waited an hour and tried it again. This time we went a bit higher and went a bit farther—in fact, half way to Los Angeles. Then we banked into clouds that were dense and so turned again and in an hour, we were back at Oakland. By this time my appointment was delayed greatly. We decided to wait. In a moment another pilot came. We got in with him. He said, "We'll get there," as he climbed in and took hold of the wheel. Soon we had taken off again—this time we did not circle. We climbed slowly and steadily until we were 10,000 feet above all the fog and clouds and

in one hour and forty-five minutes we were in Los Angeles, because we had a pilot who knew the way through and who did not fly under the clouds or in the clouds, but above the clouds. We have an uplifting Christ who can take us through the clouds of these troublesome times. We can therefore return to our native land, our native church, our native home, and we can carry with us to the end of the day the uplift which the uplifting Christ has brought to us and through us will bring to the ends of the earth.

To our German friends who are here, I might be permitted to bring to them and to you a very vivid picture which came to me recently as I recalled an experience which was mine several years ago in Hamburg. We had come from the station to the sidewalk and were preparing to go to a hotel. The bus which stood there awaiting to take such passengers as desired to travel to that residence carried on it a sign which said, "Vir haben ein lift." I asked the porter what the significance of that phrase was. I was informed it merely stated that that hotel had an elevator. I went to that hotel and found that to be true. I'd like to tear that sign from the side of that German bus and hang it today over the Baptist Churches of America, of England, of Germany, of Japan and China, aye, over any church in the world preaching Jesus Christ. I'd like to have that sign hang over the entrance—"Vir haben ein lift." We can tell the world that passes by, we have a lift for all of you who in darkness sit—we have a lift for you who have plunged into the depths of despair. We have a lift for you who have plunged into the depths of despair. We have a lift for you who have become material-minded until you live only for this life. We have a lift for you who have gone pleasure mad into the sins of this life of the world. We have a lift to you who are hopeless. We have a lift to you who think there can be nothing else that can be good. We have a lift to you who believe that this old world is on the verge of destruction. Ring it out to the sky. Let it float in the breeze. Hang it above the door. Hang it over the pulpit where Christ is preached—"Vir haben ein lift." We have an elevator—we have an uplifting power that takes men up to the higher level where life becomes livable and where the Kingdom of God shall be established in the hearts and minds of the people of the earth. This story, it seems to me, might be carried through the experiences to which we as Christian people give ourselves day after

(Continued on Page 15)

## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

Thursday, August 24, 1939

## THE UPLIFTING CHRIST

(Continued from Page 14)

We can, without any difficulty, say to all the world that we have the one lift which will lift them up until they can see the light and, having seen the light, they follow in the footsteps of the Christ. This lift has come to men in the past. What a different man was that humble fisherman Peter who, having been lifted from his fishing boat, became the famous and flaming evangelist at Pentecost. What a lift came to Paul who was merely a graduate from the School of Gamaliel when he came in contact with the lifting power of the Son of God. He was told to stand up upon his feet and it should be told him what he should do. He was lifted into the place of service, great suffering and in a great cause to give his life that he might live and he does live and will live forever. Matthew, unknown and hated by those who came by to pay their taxes to a traitor, a man who had turned against their own country. He, lifted from that sordiness to a place of lively service in the following of Jesus Christ, his new Master and Lord. The lifting power of the Son of God has been seen in the lives of those down through the centuries. What shall we say of men like Hubmeier, Zwingle, Huss, Livingstone, Carey, Judson, Spurgeon, Moody and Niemuller lifted from a submarine to a concentration camp. I would rather have been lifted to that height and be privileged to live in a concentration camp with the presence of Christ in my heart than to be the dictator of both Germany and Italy, aye, of the world. The uplifting Christ has been to all the world the amazing fact which reveals to us the God of Power and the God of Love. He has lifted a race, He has lifted a nation, He has lifted the world closer to the heart of God. The uplifting Christ carries on and will carry on until the consummation of his purpose and will.

To others of you from Europe, there has come to me recently a story which beautifully illustrates what I'd like to say as I close. Many of the mountains of your Swiss Alps have been the challenge of mountain climbers of the world. Among them, perhaps Yung Frau is the best known and most often climbed. This story relates of a certain sturdy mountain climber more than six feet in height, known lovingly and affectionately as Jim, often climbed Yung Frau and upon one occasion he came to the halfway house which was cared for by a little hunchback fellow whom they called "Hunchy." Jim greeted him affectionately for he had been there often before. Hunchy replied in kind. Then that evening as they sat for a few moments around the fire, Jim suddenly turned to Hunchy and asked, "Have you ever been to the top of Yung Frau?" Whereupon Hunchy replied, "No sir, you see I can't climb so far." Jim said to him rather abruptly, "Be ready in the morning, for tomorrow you're going to the summit of Yung Frau." A bit of remonstrance from Hunchy but no objection, no refusal—soon all were asleep except Hunchy. He

didn't sleep much because he wondered if it could be possible he could go to the summit. Morning came. By this time, he had decided it would be foolish to start. He said to his friend, "Jim I think I should not attempt this. I believe I'd better not even start." Jim mockingly said, "You're not a quitter, come on we're going to the top today." Finally they started. Only a little distance and Hunchy's breathing became heavier. He said to his friend, "I can't go any farther—please let me go back." Jim again said, "No, no turning back. You're going to the top." Again he tried and traveled only a short distance and then sat down upon a stone—tears ran down his face. He said, "I never should have started. I can make my way back now. You go on. I'll meet you tonight when you come down." Again Jim said, "You're going to the summit today. Come on." This time Hunchy stood up and behind him Jim took his place. Underneath the pit of his arms, he placed his great strong hands and all the rest of the way, the rough places and the smooth, he had held his hands there, sometimes lifting the feet of little Hunchy off the ground until finally they stood upon the top of Yung Frau. What a thrill! Breathing a bit heavy for a moment, Jim said, "How do you like it, Hunchy?" One glance, one sweep of the entire horizon, Hunchy then fell upon his knees and caught the knees of Jim. He looked up into his face and said, "Oh, sir, if it hadn't been for you, I never could have made it." Some day, when lifted from the darkness and night of my own sins, my feet tread upon the trail that leads windingly upon the mountain side toward the summit of God's wall, when I have finished the last hard climb, I hope I shall be privileged to stand for one brief moment and survey the beauties and wonders of the land of which we sing, on the land toward which we journey, then if I might be permitted, I would like to fall at the feet of Him who has lifted me over the rough places, out of the depths and kept me from falling—I should like to clasp His knees, look up into His face and say, "Oh, Sir, if it hadn't been for you, I never could have made it." Coronation—There is but one whom we can crown. But we can crown Him and we do Crown Him. Every land, and every tongue and every race and every people in all the world may crown Him and ultimately must crown Him Lord of All.

All Hail the Power of Jesus' name.  
Let Angels prostrate fall,  
Bring forth the Royal Diadem,  
And crown Him Lord of All.

Let every kindred, every tribe,  
On this terrestrial ball,  
To him All Majesty Ascribe,  
And Crown Him Lord of All.

—BR—

JUNIOR B.Y.P.U. OF OKOLONA  
BAPTIST TRAINING UNION  
IS A-1

—O—

For the past two quarters the Okolona Junior B.Y.P.U. under the splendid leadership of Mrs. C. C. McLanahan, has reached the Standard of Excellence. These boys and

girls have worked hard to be an A-1 union and now that they have reached the goal, they are going to keep it A-1. The union received special recognition at one of the regular evening preaching services

when the director, Mrs. Samson Stone, presented the award to the union and commended the fine work done by Mrs. McLanahan and her sponsors, Mrs. Elma Holloway and Mrs. Charles Devault.

## PATCH PRESENTS A GOOD IDEA FOR "COME YE APART WEEK"

In observing "Come Ye Apart Week" Rev. C. E. Patch of Baldwyn has worked out a schedule that could well be adapted by many churches. He has arranged with four other churches to join with Baldwyn. Each pastor takes one of the subjects and prepares an address. He speaks one night in each church. We give below the schedule as worked out:

## "COME YE APART WEEK"—SEPT. 10-17

Place	Monday	Tuesday	Wednesday	Thursday	Friday
Calvary	Wallis	Basden	Patch	Thompson	Cooper
Booneville	Cooper	Wallis	Basden	Patch	Thompson
Baldwyn	Thompson	Cooper	Wallis	Basden	Patch
Mt. Olive	Patch	Thompson	Cooper	Wallis	Basden
W. Corinth	Basden	Patch	Thompson	Cooper	Wallis

Speakers and subjects will be Rev. Dewey Wallis, "Missions"; Rev. G. B. Basden, "Enlistment"; Rev. C. E. Patch, "Evangelism"; Rev. J. D. Thompson, "Stewardship"; Rev. S. B. Cooper, "His Church."

In addition to the above program the churches plan to largely follow the other parts of the suggested program as prepared at the Convention Board office.

## Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



## Sunday School Lesson

By BRACEY CAMPBELL

Lesson for August 27

Uzziah: Devoted, Backslidden,  
Reclaimed

II Chronicles 26:1-21

I...Uzziah's Accession. Vs. 1-3.

Sixteen years old when he became king.

The fact that his mother's name is recorded suggests that she was a woman of unusual worth. She was not as the usual oriental mother, a mere figurehead; but a partner in the rearing of her children, a sharer in the responsibilities of the rearing of the children. She no doubt had much to do with giving her son a good start.

II. Uzziah's Good Years. Vs. 4-15.

"Right in the eyes of the Jehovah, according to all that his father Amaziah had done." It is a fortunate son who has a father in whose footsteps he can afford to walk. As I write this I try to examine myself to see whether I am willing for my preacher boy to follow me closely, and shape the course of his life along the lines of mine.

One Zechariah was Uzziah's counselor and friend. This good man is spoken of as, "the skilled in seeing God." How important a thing it is for a young man to have the right friends, safe advisers, Godly directors.

III. While He Walked With God. Vs. 6-15.

See how God prospered Uzziah while Uzziah walked with him.

1. He resubjected the rebellious provinces of his kingdom.

2. He strengthened the defenses of Jerusalem.

3. His people prospered greatly in agriculture.

4. He was personally very prosperous.

IV. When He Departed from God. Vs. 16-20.

How bright Uzziah's beginning! How gloomy his latter years! And of this difference God was not the cause.

Have you noticed how many of these kings went astray in middle age? As young men they walked straight, but they went astray in middle age.

Uzziah's sin was a sin of presumption. "His heart was lifted up." He was subjected by a too lofty opinion of himself, by an over-exalted estimate of his own importance to God and man. He rushed in like a fool where a wiser man would have feared to tread.

Perhaps he is an example of a man who undertakes to perform a function for which God has not qualified him, who got out of his place and into the place of another. He was not fit for what he tried to do, and in his effort to do it, he disrupted God's ordered arrangement and incurred God's righteous judgment.

V. Uzziah Cut Off. V. 21.

He may have repented of his rash and selfish and presumptuous act, but he remained a leper as long as he lived. He repented, maybe, but he went through life a broken man.

### NEW TESTAMENT DOCTRINE (Continued from Page 13)

tion the word ecclesia denotes a local congregation of Christ's followers. From Matthew to the Revelation this is the usual meaning of the word "church." In modern ecclesiastical terminology we hear much of the parish or congregation and little of the local church.

In thirteen passages the word ecclesia seems to be used figuratively to include all true believers, and not merely the sum total of all the individual congregations throughout the world. The most highly figurative and the most difficult of interpretation of all the passages is Matthew 16:18. Who can be justly confident that he understands the play on words in this striking saying of our Lord. "Thou art Peter (Petros), and upon this rock (petra) I will build my church." If one thinks he fully understands the significance of this play on words, what is meant by the added words, "and the gates of Hades shall not prevail against it"? And did our Lord mean to give to Peter alone the keys of the Kingdom of heaven? Is the Romish assumption the true interpretation?

Before we accept the infallibility of Peter and his imagined successors let us read our Lord's sharp rebuke of Peter in the immediately succeeding paragraph, "Get thee behind me, Satan; thou art a stumbling-block unto me" (Matthew 16:23).

If there is room for difference of opinion as to the real meaning of practically every separate affirmation in Matthew 16:18, the first recorded use of the word "church" in the Gospels, there can be little room for doubt as to the meaning of the word in Matthew 18:17, the second use of the word in the teaching of Jesus. Here the church is manifestly a local congregation of Christ's followers, whether large or small. To this church is given the keys of the Kingdom of heaven. Whatever they bind on earth shall be bound in heaven. If two believers unite in a petition, the heavenly Father will grant it. In the midst of every group of Christ's followers assembled together, there stands the Saviour himself. What a glory attends upon the united deliberations and worship of even the smallest congregation of Christ's followers! Little church on the mountain side, or on the plains, go on with your worship and your corrective discipline, for Christ Jesus meets with you, and the heavenly Father will grant your requests.

But to return to the twelve remaining passages which seem to be used figuratively of the totality of the true followers of Jesus. Nine times in Ephesians (1:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32), and twice in Colossians (1:18, 24) and once in Hebrews (12:23) the word ecclesia is best understood figuratively of all who are spiritually united to Christ as his body. This figurative congregation may even include persons in two worlds, as in "the general assembly and church of the first-born who are enrolled in heaven" (He-

brews 12:23).

Of the three passages which some interpret as referring to a general church, we have already shown that Acts 8:1 gives the clue to the meaning of Acts 9:31. The reference is to the scattered members of the church that was in Jerusalem. In I Corinthians 12:28 we read, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers," etc. All these offices and gifts were found in the Jerusalem church, and in every other congregation throughout the world these officers would receive recognition. There is no evidence of any organization of the churches into any general visible church in the New Testament era.

In I Timothy 3:15, after describing the qualifications of bishops and deacons, the bishop or overseer being a man whose business it is to take care of the church of God, Paul says that he has written thus, that Timothy may "know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The reference is not to a church house but to the Every true ecclesia or congregation of believers is a firm support for the truth.

Of one hundred and nine passages in which ecclesia refers to Christ's church, ninety-six seem to point to local churches or congregations and thirteen to a figurative use of the word as including all true believers.

The regular officers of the churches by A. D. 60 or earlier were bishops, or elders, and deacons. The bishops or presbyters were also to be shepherds of the flock (pastors). There were also teachers. There is no hint as yet of "the historic episcopate." There seems to have been a plurality of elders in the New Testament churches, rather than one pastor at the head of the church, as in the great majority of our modern Baptist churches. As long as we Baptists maintain democracy in our church polity, making the pastor subject to the discipline of his church, it will still be possible to curb the ambition of the one overseer, if he tries to lord it over God's heritage.

Baptism and the Lord's Supper had a rich meaning in the life of the

New Testament churches. These ordinances were observed in the manner in which the Lord Jesus instituted them. In baptism the believer confessed his faith in the burial and resurrection of his Lord and his own purpose to lead a life. Baptism was a symbol of washing away of sins. Only believers were baptized. Infant baptism was introduced after the heritage of baptismal regeneration grew. The Lord's Supper was a memorial feast, a communion of the body and the blood of Christ. The word "sacrament" does not occur in the Bible. Baptists never refer to the ordinances of baptism and the Lord's Supper as sacraments, unless they have been associating too intimately with Christians who place tradition on a level with the Scriptures.

Under the leadership of Paul and others the New Testament churches cultivated the love of the brotherhood. Hospitality to missionaries and other Christians was earnestly taught and widely practiced. Letters of commendation were given and received. A believer with proper credentials could travel widely and be hospitably entertained in Christian homes. It meant much to be good standing in a church of Christ in New Testament times.

The "rulers" in the churches were really "leaders" (Hebrews 13:7, 17). No officer had the right to lord over God's people. Even the Apostles seldom asserted their authority. They ruled by love and entreaty.

The independent but cooperative churches of the first century Christian history carried the gospel to all parts of the Roman Empire. They needed no union with the State to make their message effective. Persecution could not stop them. They went everywhere preaching the Word. Their lives were constant rebuke to the morals of pagan civilization. They were indeed the salt of the earth and the light of the world.

—BR—

First Boy: "Where you going such a rush?"

Second Boy (on a run): "Fire alarm."

First Boy: "Where's the fire at?"

Second Boy: "Boss said he'd find me if I wasn't back in ten minutes."

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